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HOW TO WRITE
A COMPOSITION

S. A. FROST

M. H. GILL & SON





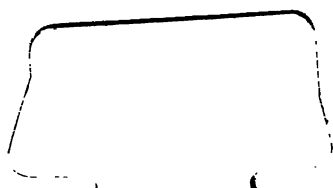
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HOW TO WRITE

A

Composition.



HOW TO WRITE
A
COMPOSITION

CONTAINING

Original Skeleton Compositions

ON A

GREAT VARIETY OF SUBJECTS.

WITH DIRECTIONS FOR

DIVIDING EACH INTO ITS APPROPRIATE HEADS AND FOR
ARRANGING THE DIVISIONS IN THEIR NATURAL ORDER.

BY

S. A. FROST

Dublin

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PREFACE.


A TASTE for Composition may be natural, but the power to write an agreeable and correct composition must be the result of education and some practice.

It may be defined as the art of expressing in written words the result of previously acquired ideas. But, that these ideas may not appear upon paper in a crude and ignorant form, some knowledge of the Art of Composition must be learned. Thought is the seed, expression of thought the flower of Composition.

It is supposed, before the task of Composition is commenced, that the writer has conquered the spelling-book and digested the grammar; otherwise, he had better put aside pen and ink until he has faithfully studied these two important volumes. Punctuation, style, and clearness of expression must be studied also before an acceptable Composition can flow from the pen.

Two most important points in the preparation of a Composition are the proper formation of ideas, and their correct arrangement.

The Compositions given in this volume are intended as skeletons, giving a choice of subjects, and the divisions and subdivisions which mould them into acceptable



shape. The usual fault in Composition is the disorderly arrangement that takes up one head of a subject, drops it unfinished, takes another, returns to the first, writes a middle, and dovetails in the two ends. We find this invariably the fault with inexperienced writers.

In the following outlines, the general scope and method is so distinctly planned and defined, that any other subjects may be used, following the outlines herein laid down.

Many of the subjects are given in minute divisions; so that, if a short Composition is desired, one or more divisions may be selected to form the groundwork of a complete Composition.

The aim of this little hand-book being thus explained, it is hoped that it will prove not only a useful text-book for the tyro, but furnish valuable assistance to those more advanced in the art of writing a Composition.

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HOW TO WRITE A COMPOSITION.

A HOUSE.

I.—Definition.

- a.* Dwelling.
- b.* Business Resort.
- c.* Public Hall for Amusements.
- d.* Depot.

II.—Materials.

- a.* Marble.
- b.* Granite.
- c.* Freestone.
- d.* Imitations.
- e.* Brick.
- f.* Wood.

III.—Structure.

- a.* Walls.
- b.* Floors and Stairs.
- c.* Ceilings and Partitions.
- d.* Doors.
- e.* Windows.
- f.* Roof.
- g.* Cellar.
- h.* Halls.

IV.—Articles usually placed in Houses.

- a.* Gas fixtures.
- b.* Ranges, Stoves or Furnaces.
- c.* Furniture.

V.—Various uses of Houses.

- a.* Homes.
- b.* Stores.
- c.* Churches.
- d.* Colleges or Schools.
- e.* Court-houses.
- f.* Theatres and Concert-halls.

VI.—Various kinds of Rooms in Houses.

- a.* Drawing-rooms, bed-rooms, &c.
- b.* Counting-rooms, store-rooms, &c.
- c.* School-rooms, libraries, &c.
- d.* Offices, court-rooms, &c.
- e.* Saloons, &c.

VII.—Progress in the art of Building.

- a.* Log Hut.
- b.* Marble Palace.

VIII.—Employment to various branches of Industry.

- a.* Builder.
- b.* Architect.
- c.* Mason.
- d.* Carpenter.
- e.* Glazier.
- f.* Hardware Manufacturer.
- g.* Painter.
- h.* Plasterer, Paper-Hanger, &c.

EXAMPLE.

I.—A house is a building erected for a great variety of purposes, as a (*a*) dwelling, a (*b*) business resort, a (*c*) public hall for amusements of various kinds, or a (*d*) depot for storing goods, or for the station for public conveyances.

II.—The materials used in the construction of a house vary according to the use for which it is designed, and the expense of the building. Handsome houses are often built of (*a*) marble, (*b*) of granite, and of (*c*) freestone, while (*d*) imitations of these same stones are often produced by paint and sand upon a cheaper foundation than the genuine stone. (*e*) Brick is largely used for building purposes, and is more popular for country residences.

III.—The structure of a house comprises the (*a*) walls erected on each side to enclose the building; the (*b*) floors dividing it into *storeys*, and the (*b*) stairs connecting these floors; the (*c*) ceilings

and (e) partitions, which divide the storeys into rooms; the (d) doors giving admission to different parts of the house, and adding to its security; the (e) windows to admit light; the (f) roof to enclose the building and protect it from the weather; the (g) cellar upon which the foundation is laid; and the (h) halls leading into the rooms.

IV.—The articles usually found in a house consist of the (a) gas fixtures, arranged to light the halls and rooms at night; the (b) ranges, stoves or furnaces, to heat the building in winter, and the furniture, which varies according to the use for which the house is intended, and the rooms in which it is placed.

V.—Houses are built for various purposes, and their construction is also varied to meet the uses for which they are intended. Our (a) homes, where we dwell and collect around us the articles for everyday use and pleasure, where the family gather for social intercourse, for meals and repose, seem the dearest of all houses. The business man requires a house for a (b) store, where he may purchase and sell various kinds of merchandise. (c) Churches must be built, where congregations of people may assemble for prayer and public worship; (d) colleges and schools are necessary for the advance of education; (e) court-houses are erected, that public affairs of all kinds may be properly conducted, criminals tried, lawsuits settled, and justice done to all men; and pleasure-seekers demand (f) theatres, concert-halls, and other buildings where the public may assemble for a few hours of recreation. Indeed it would be almost impossible to name the many uses to which houses may be applied, and the large number is constantly increasing.

VI.—The rooms in which houses are divided have varieties and uses even more numerous than the buildings themselves: Dwelling-houses contain rooms for all household purposes. (a) Drawing-rooms, where visitors may be received, or the family assemble for social enjoyment; bed-rooms, where rest is sought, and the toilet cares undertaken; dining-rooms, where the family gather round the table; kitchens, where household duties, culinary and domestic, are performed; pantries, bath-rooms, and other apartments, varying with the size of the dwelling or the means of the occupants. Stores are differently divided, and require rooms for other purposes: (b) counting-rooms, store-rooms, and, indeed, an almost unlimited list of apartments, according to the business for which the store was designed; a large book-store, for instance, will require a sales-room, counting-room, printing-room, binding-room, packing-room, and so on, often allowing a separate apartment for each branch of the business. Colleges and schools are often obliged to unite the conveniences of a dwelling with the requirements of

education, and so include with (*c*) school-rooms, libraries, recreation-rooms, music-rooms, lecture-rooms and other apartments for instruction, the dormitories, dining-halls, and rooms for the comfort of the students when not engaged in study. Court-houses demand rooms for every variety of public business : (*d*) offices, court-rooms, retiring-rooms, and wide halls where the public may be admitted. Places of amusement contain rooms for theatrical exhibitions, concerts, lectures, dressing-rooms, (*e*) saloons, and a great variety of purposes.

VII.—There can be no greater proof of the advance of civilisation than the improvement in the art of building houses. This is well illustrated by comparing the (*a*) log hut of the early settler with the (*b*) marble palaces of the wealthy citizens of large cities.

VIII.—Employment is given in many branches of industry by the erection of only one house, for whatever purpose. The (*a*) builder must employ the (*b*) architect to design his house ; the (*c*) mason must erect the walls ; the (*d*) carpenter must lay the floors, make the doors, window-frames, and all the wood-work ; the (*e*) glazier must put in the window-glasses or other glass required ; the (*f*) hardware manufacturer finds a market for many kinds of iron work ; the (*g*) painter exercises his calling in every part of the building ; and in his turn comes the (*h*) plasterer, followed by the paper-hanger, upholsterer, and other artisans, until the house stands finished, and ready for its occupants.



MY HOME.

I.—Definition of the word Home.

II.—Description of the House.

- a.* Style of architecture.
- b.* Material of which it is built.
- c.* Size.
- d.* General appearance from the road or street.

III.—Locality.

- a.* If in the city, describe the street.
- b.* In what county or Province.
- c.* If in a village, describe surroundings.
- d.* Near what important natural point, as a river, lake, or mountain.
- e.* Upon what line of railroad.
- f.* How near any large city.

IV.—Situation of the House.

- a.* Upon what street or road.
- b.* Describe the garden or any ground that may be within the enclosure of land.
- c.* Describe the room occupied by yourself; its furniture, its windows and appearance.

V.—Pursuits of the Family.

- a.* Memories of daily life.
- b.* Present daily occupations.
- c.* How the morning passes; noon, evening.

VI.—Views from the House.

- a.* The most important buildings in sight, from each side.
- b.* The most prominent scenery.
- c.* Describe all you can see from your own window, commencing immediately under it, and giving a description as far as the eye can reach.
- d.* Describe any place of note that can be seen from the house, as a mountain, river, lake, or public place.

VII.—Love for Home.

- a.* The earliest emotion of our hearts.
- b.* Never ceasing.
- c.* Strengthened by absence.

VIII.—Leaving Home.

- a.* If you have left your home, state at what age, and what causes led to it.
- b.* Expectations of return.
- c.* Visits made from time to time.
- d.* What changes struck you during such visits.
- e.* What changes you would find if you returned now.

IX.—Conclude by any general remarks that have a personal bearing upon the subject, as the reasons why your home is dear to you, or, perhaps, painful to you. A quotation may end the composition, as :

“ I remember, I remember
The house where I was born,
The little window where the sun
Came peeping in at morn.”

A F A R M .

I.—Definition.

- a.* Ground cultivated by a farmer for raising stock, food, &c.

II.—Locality.

- a.* Near a large town or city; or,
b. Far from any town or city.
c. Near or far from any railway.

III.—Natural Surroundings.

- a.* In a valley, near mountains.
b. On the banks of a river.
c. Near hills, brooks, woods, or lanes.
d. Describe walks or drives.

IV.—Artificial Surroundings.

- a.* Fences.
b. Hedges.

V.—Productions.

- a.* Vegetable productions :
Wheat, corn, rye, &c.
b. Animal productions :
Cattle, sheep, poultry, &c.
c. Luxuries :
Choice fruits, flowers, &c.

VI.—Buildings.

- a.* The dwelling-house, or farm-house.
b. Barn.
c. Dairy.
d. Hen-house.

VII.—Occupations on a Farm.

- a.* Ploughing, sowing, reaping, &c.
b. Care of the stock, feeding cattle, &c.
c. Milking, churning, &c.
d. Going to market with produce.

VIII.—Farming easier now than twenty years ago.

Improved Agricultural Implements.

- a.* Steam ploughs.
b. Rotary harrows.
c. *Threshing machines.*

IX.—Importance of Farming.

- a.* Clearing and cultivating the land.
- b.* Necessary food provided.
- c.* Encouragement of industry.

X.—Beauties of Farming.

- a.* Health improved.
- b.* The constant intercourse with nature.
- c.* The pleasant sounds of animal life.
- d.* Fragrance of the clover meadows, the new-mown hay, the blossoming trees, &c.
- e.* Pleasant sights, the flowers, the birds, the young animals, the little chicks, &c.

XI.—Conclusion.

Without agricultural pursuits man must perish for want of food. It is the earliest of all industry mentioned in Scripture as "tilling the ground," and has lasted through all ages, and must endure in all time to come.

T R E E S .**I.—Definition.**

- a.* A large vegetable rising with one woody stem to a great height.

II.—Kingdom to which Trees belong.

- a.* Vegetable.

III.—Characteristics.

- a.* Strength—the most hardy vegetable.
- b.* Endurance—the most long-lived vegetable.
- c.* Beauty.
- d.* Utility.

IV.—Component parts of a Tree.

- a.* Trunk and bark.
- b.* Boughs, branches, twigs, and leaves.
- c.* Roots.
- d.* Blossoms and fruits.

V.—Different kinds of Trees, and their Peculiarities.

- a.* The oak, emblem of strength.
- b.* The willow, emblem of grace.

- c.* The flowering almond, emblem of sweetness.
- d.* The india-rubber tree, fruit-trees of various kinds, bread-tree, &c.

VI.—Describe the appearance of Trees at different Seasons of the Year.

- a.* Spring : young shoots and buds.
- b.* Summer : covered with foliage and blossoms.
- c.* Autumn : loaded with fruit.
- d.* Winter : leafless and bare.
- e.* Exception : the evergreen, emblem of immortality.

VII.—Value of Trees.

- a.* Shade trees, for their beauty and foliage.
- b.* Oak, cherry, pine, and others, for their wood, for building purposes, furniture, fuel, &c.
- c.* Apple, peach, chestnut, and other fruit-trees, for food.
- d.* Maple, pitch pine, and others, for their sap.

VIII.—Other uses of Trees.

- a.* Shelter for birds.
- b.* Falling leaves fertilise the ground.
- c.* Drawing vapour from the clouds.
- d.* Shade and shelter the earth.
- e.* Shelter for wild animals, squirrels, &c.

IX.—Conclusion.

That the great importance and vast usefulness of trees should lead everyone to carefully guard against injuring them in any way, should lead to their extensive cultivation. They should awaken emotions of deep gratitude for the bounty of our Heavenly Father, who gives so freely what is of such inestimable value. Describe minutely any tree which you may remember, either from personal association, historical interest, or remarkable beauty, and relate the circumstances under which you saw it, or read of it.

C O R A L .

I.—Definition.

- a.* A substance formed by a marine insect.
- b.* In zoology, a substance consisting chiefly of carbonate of lime.

II.—Coral Insect.

- a.* A *zoophyte*.

III.—Formation of the Coral.

- a.* The solid secretions of the zoophyte, corresponding to the skeleton in higher animals. Millions of insects form but one inch of this skeleton.

IV.—Appearance of Coral Reefs.

- a.* In the form of trees.
- b.* Sometimes in hemispherical form.
- c.* In nodular shapes.

V.—Names of Different Corals.

- a.* Madreporas.
- b.* Astreas.
- c.* Brain coral.

VI.—Appearance of Coral Branches.

- a.* Surface covered with radiated cells.
- b.* Each one of these a separate polyp.
- c.* When alive the animals appear like flowers over every part of the zoophyte.

VII.—Depth of Coral Reefs under Water.

- a.* Vary from one to three hundred fathoms, in different localities.

VIII.—Localities where Coral is obtained.

- a.* Near the Polynesian Islands.
- b.* Near Australia.
- c.* In the Red Sea.
- d.* In the Persian Gulf.
- e.* On the eastern coast of New Holland.
- f.* Name other localities famous for coral.

IX.—Description of a piece of Coral.

- a.* A stony skeleton to the touch.
- b.* Red and white in colour.
- c.* A rarer and more precious species of coral is a delicate pink in colour, and formed like an exquisite skeleton leaf.

X.—Uses of Coral.

- a.* Employs numbers of people in the fisheries.
- b.* For articles of ornament.
- c.* Jewellery.

XI.—Coral Islands.

Describe one of the coral islands that are covered with marine vegetation, and the resort of sea birds. Branches are found encrusted with sea-weed, with minute shells, &c.

XII.—Conclusion.

The wonderful works of creation, and power of the Creator, exemplified in the large branches thus formed by insects so minute as to be almost invisible to the eye. Describe the insect, if you have ever seen one.



SHAWLS.

I.—Definition.

- a. A cloth of wool, cotton, silk, or hair, used as a loose covering for the neck and shoulders, in Eastern countries to tie round the waist.

II.—Materials used for the Manufacture of Shawls.

- a. Wool.
- b. Hair.
- c. Cotton.
- d. Lace and silk.

III.—Animals from which the Wool and Hair are obtained.

- a. Cashmere Goat.
- b. Thibet Goat.
- c. Camel.

IV.—Countries from which Fine Shawls are imported.

- a. Cashmere shawls from Asia.
- b. Camel's-hair shawls from Bokhara.
- c. Fine wool shawls from Paisley.
- d. Silk and lace shawls from France.
- e. Cotton shawls from England; Cotton shawls also manufactured in the United States.

V.—How Shawls are Manufactured.

- a. Describe the primitive manufacture in Asia, where the natives clip the fine, soft, woolly inner hair from the goat and camel, and they are woven and sewn together by hand.

- b.* In Paisley, where all the modern improvements in machinery for weaving are used in the manufacture of shawls.
- c.* In Canton, where the fine crape shawls are embroidered by men, upon upright frames, one man on each side, so that there is no wrong side to the shawl.
- d.* In Paris, where the fine lace shawls are made.
- e.* In Manchester, where woollen and cotton shawls are made.

VI.—Describe the varieties of Looms.

- a.* The primitive loom of India.
- b.* The Paisley and Manchester looms.
- c.* The Jacquard looms.

VII.—Printed Shawls.

VIII.—Comparative value of Shawls.

- a.* The camel's-hair shawl of an Indian princess.
- b.* The Cashmere shawl of a European queen.
- c.* The Paisley shawl of a lady.
- d.* The lace shawl of the wealthy.
- e.* The woollen shawl of the mechanic's wife.
- f.* The grades of value in the same shawl.

Worn by a princess in India, sold, brought here and bought by the millionaire's wife, given to a poor relative or friend, worn out, used to cover the sleeping child, and finally comes to the rag bag.

IX.—Use of Shawls.

- a.* For protection from storms.
- b.* For warmth.
- c.* For ornament.

X.—Different Fashions for wearing Shawls in different Countries of the World.

- a.* Lace shawls of the Spanish ladies, worn as a veil, mantilla, and scarf.
- b.* Mask shawls of the Chili ladies, worn to cover a portion of the face.
- c.* Woollen shawls of old ladies, worn at breakfast, or on chilly days, in the house.
- d.* Handsome shawls of European ladies, worn over the shoulders.

- e.* Cashmere shawls of Eastern grandees, knotted round the waist.
- f.* Coarse shawl of the poor woman, drawn closely round her for warmth, and to cover her rags.
- g.* Travelling shawls, shawl dresses, &c.

XI.—Conclusion.

Give a brief account, as far as you have the statistics, of the great number of people employed in the manufacture of shawls, the number imported and sold. Every lady possesses three or four—a thick useful one, a lace one, a dressy one, and one for indoor use.

THE SENSES.

I.—Definition.

- a.* The faculties by which external objects are perceived, by means of impressions made on certain organs of the body.
- b.* The five organs by which external impressions are made.
 - 1. Sight.
 - 2. Hearing.
 - 3. Smell.
 - 4. Taste.
 - 5. Touch.

II.—Sense of Sight.

- a.* Description of the eyes; shape, colour, &c.
- b.* Ball, pupil, white, and iris.
- c.* Eyelids and eyelashes, their appearance and use.
- d.* Use and value of the eyes.
- e.* Care of the eyes.
- f.* Blessings of sight.
- g.* Affliction of blindness.

III.—Sense of Hearing.

- a.* Description of the ear.
- b.* Delicate construction of the ear; its internal construction.
- c.* Direct communication with the brain.
- d.* Value of hearing.
- e.* Deafness.

IV.—Sense of Smell.

- a.* Description of the nose.
- b.* Sensitiveness of the olfactory nerve.

- c. Use in perceiving dangerous odours, as gas, &c.
- d. Pleasure of inhaling sweet perfume.
- e. Use of the nose in illness, in inhaling restoratives, chloroform, &c.

V.—Sense of Taste.

- a. Description of the tongue.
- b. Palate, &c.
- c. Enjoyment of food and drink.
- d. Use of the tongue in discerning dangerous food by the taste.
- e. Danger of pampering the appetite.

VI.—Sense of Touch.

- a. Describe the nerves, their great number, sensitiveness, and diffusion over every part of the body.
- b. The brain the centre of feeling.
- c. Usefulness of the hand in touch.
- d. Sensitive touch of the fingers.
- e. Acute touch of the blind.

VII.—Importance of the Senses.

VIII.—Health the most important possession in the perfect preservation of the Senses.

IX.—Decay of the Senses in old age; much depending upon their proper care in youth.



S I L K .

I.—Definition.

- a. The fine soft thread produced by a species of caterpillar called the silk-worm or Bombyx Mori.
- b. A thread composed of several finer threads which the worm draws from its bowels, like the web of a spider, and with which the silk-worm envelops itself, forming what is called a cocoon.

II.—Silk-worms.

- a. The larvæ of a lepidopterous insect.
- b. Said to have been first introduced into the Roman Empire from China, in the reign of Justinian.
- c. Care required in the food.
- d. Great importance of cleanliness and quiet.

- e.* Description of the cocoon; an oblong case or ball, soft and glossy, formed of fine threads.
- f.* Destruction of the worm to procure the silk.

III.—Manufactures of Silk.

- a.* Canton crapes in China.
- b.* Pongee silks in India.
- c.* Dress silks in France.
- d.* Sewing silk in England.
- e.* Improvements in the manufacture of silk in the United States.

IV.—Uses of Silk.

- a.* Its commercial value.
- b.* As a branch of industry.
- c.* Large numbers of people employed in the culture of food for silk-worms, the care of the worms, and the manufacture of silk.

V.—Articles manufactured of Silk.

- a.* Cloth for dresses, &c.
- b.* Shawls, as Canton crape and French crape.
- c.* Handkerchiefs, hats, gloves, &c.
- d.* Ribbons, neckties, &c.
- e.* Thread for sewing, &c.

VI.—Conclusion.

a. Trace as far as you can the progress in the manufacture of silk, and the antiquity of its use. We find it mentioned in many parts of Scripture; and it is always considered as a distinctive badge of wealth when mentioned:

“And you shall walk in silk attire,
And silver have to spend.”

Its introduction into different countries, and the great improvements made in the looms for weaving it into cloth, ribbon, &c. The extreme delicacy of the natural thread requires the utmost care in handling the cocoon and procuring the original fibre, yet it makes the strongest thread and most durable fabric in modern use. No other material can rival it for richness, as in velvet; for glossy finish as in satin; or for delicacy, as in tissue. In all ages it has had no rival for beauty and value.

HEROISM.

I.—Definition.

- a.* The qualities distinguishing a hero, as courage, intrepidity, self-sacrifice, &c.

II.—Examples of Heroism.

- a.* Their effect upon the mind, wakening not only admiration and enthusiasm, but the desire for emulation.

III.—Different kinds of Heroism.

- a.* The heroism of the soldier.
- b.* The heroism of the sailor.
- c.* The heroism of the Christian martyr.
- d.* The heroism of women.

IV.—Known and unknown Heroism.

- a.* The great General; and the sufferer from physical pain who conceals his trial, to save loving friends from anxiety.
- b.* The noble women of history, and the self-sacrificing household martyr.

V.—Christian Heroes of the Middle Ages and Modern Days.

- a.* Burning at the stake, and giving up a life-long vice, as intemperance.
- b.* Confessing the Saviour in the face of death, and in the face of the ridicule of the worldly.
- c.* Can sin be conquered, self-indulgence practised, vice renounced without an actual heroism as great as was required to enter the torture room of the Inquisition, or the arena of wild animals where the early Christian martyrs died for their faith?

VI.—Real and Ideal Heroism.

- a.* The hero who faces privation and daily self-renunciation for duty's sake.
- b.* The dreamer who fancies he could do great deeds if opportunity offered, and leads a life of self-indulgence and idleness.
- c.* The heroine who bravely bears the hourly annoyances of domestic toil, poverty, and sickness, with cheerful resignation.

- d.* The lazy novel reader who sighs aloud for opportunity to become a Joan of Arc, or a Florence Nightingale, but who never lifts a finger to give an hour's rest to an over-worked mother.

VII.—The Hero and the Saint.

- a.* Heroism for the sake of applause or gain.
b. Heroism to maintain principle, and for the glory of God.

VIII.—Conclusion.

Compare different acts of heroism that you remember, commenting upon the probable motives of each, the circumstances leading to them, the effect produced by them.

- a.* Heroes of Mythology.
b. Heroes of History.
c. Heroes of Modern Times.
d. Heroes of Fiction.

FORBEARANCE.

I.—Definition.

- a.* The exercise of patience; forgiveness to those who injure us; command of temper.

II.—A Christian Virtue.

- a.* Scripture commands us to be long-suffering and patient. "To err is human, to forgive divine."

III.—A Social Blessing.

- a.* It prevents discords.
b. One person cannot make a quarrel.
c. "A soft answer turneth away wrath."

IV.—Compared to a Fire.

- a.* One blazing log will soon die out, but pile on wood, and you will have a hot fire; so one passionate person, unopposed, will exhaust himself, but others angrily joining in argument or debate will create a quarrel.

V.—Examples of great Forbearance.

- a.* The divine example of our Saviour while upon earth.
b. The Scripture examples of the Apostles.
c. Give instances from history.

VI.—The effect of Forbearance upon our own Character.

- a.* It teaches us patience.
- b.* It refines our nature.
- c.* It elevates our own moral principle.
- d.* It promotes kindly feeling.

VII.—The effect of Forbearance upon Others.

- a.* It prevents discord.
- b.* It shames angry feeling.
- c.* It encourages affection.
- d.* On little children the good effect of gentle forbearance and patience can never be over-estimated. Whatever the provocation, no angry blow or answer can produce the lasting good of forbearance and mild reproof, proving the complete control you have over yourself.

VIII.—When Forbearance ceases to be a Virtue.

- a.* To forbear to interfere to prevent positive wrongdoing is to encourage the evil.
- b.* To forbear to restrain a person who in passion may commit murder is to aid and encourage the deed.
- c.* To forbear to remonstrate when you see youthful footsteps treading the path of evil is to neglect a sacred duty.

IX.—Conclusion.

That forbearance is one of the most beautiful of Christian virtues when it is exercised in the forgiveness of injuries, the promotion of domestic and social harmony, the guidance of little children, and the encouragement of youth; but that there are occasions when to stand idly by and forbear to prevent evil is to encourage wrong-doing.

The beauty of Christian forbearance is acknowledged by all poets. Bailey says:

"They who forgive most, shall be most forgiven."

THE INFLUENCE OF KIND WORDS.**I.—A Kind Word costs nothing, yet its influence may last through a lifetime.**

- a.* Kind words at home.
- b.* Kind words in school.

- c. Kind words to friends.
- d. Kind words to our inferiors.
- e. Kind words to strangers.
- f. Kind words to animals.

II.—The Influence upon the Speaker.

- a. They gain him friends.
- b. They gain him a reputation for amiability.
- c. They keep alive his kindly feelings.
- d. They produce images of beauty in his mind.
- e. They win for him love and gratitude.

III.—The Influence upon the Hearer.

- a. They shame him out of anger.
- b. They comfort him in grief.
- c. They soothe him in pain.

IV.—The Influence upon Children.

V.—Influence upon the Poor.

VI.—Influence upon other People.

- a. The morose.
- b. The misanthropic.
- c. The wicked.
- d. The weak.
- e. The aged.

VII.—Uses of Kind Words.

VIII.—Value of Kind Words.

IX.—Compared with :

- a. Angry words.
- b. Cold words.
- c. Hot words.
- d. Bitter words.
- e. Vain words, idle words, empty words, profane words, &c.

X.—Conclude by any instances you may be able to recall, of the influence of kind words, in your own experience ; as, an anecdote or incident.

It is almost impossible to over-estimate the influence of a kind word. Years after the speaker has forgotten it, or the occasion upon which it was spoken, the hearer will feel the result of the *encouragement* it gave him, the difficulty it smoothed, or the

sorrow it comforted. Especially to the weak, the aged, or the erring, should we offer these aids in life's rough path. Costing nothing, they may prove pearls of the highest price. They have the wondrous property that they can never prove harmful, either to the speaker or the hearer. They cannot injure, they cannot cause contention, they cannot raise harsh feeling. Cherish, then, the kind heart, full of love for your fellow-creatures, and kind words will spring to your lips, to bless and comfort all around you.

THE USE OF HISTORY.

I.—In order to appreciate fully the blessings and advantages of the present age it is necessary to study the pages of History, and compare past ages with those in which we live.

- a. To appreciate freedom we should read the history of countries where men were held in bondage.
- b. To appreciate political liberty we must read of tyranny.
- c. To appreciate religious freedom we must read of religious persecutions, &c.

II.—In order to appreciate the various causes that lead to an improvement in the condition of Nations and Individuals as :

- a. The diffusion of knowledge.
- b. The great revolutions.
- c. Political and religious changes.
- d. Social improvements.

III.—The object of History.

- a. To point out the causes of improvement.
- b. To place the reader upon a mental platform from which he can view the past.
- c. To draw aside a veil from the actions of the great dead.
- d. To reanimate the past.
- e. To point out past errors as warnings for the actions of the present.

IV.—History instructs all readers in their own peculiar profession.

- a. The soldier learns the art of war from reading of the battles and Generals of past days.

- b.* The statesman can judge of the practical working of theories of government.
- c.* The ruler can see where his predecessors have erred or succeeded.
- d.* The manufacturer can judge of the increase of commerce and trade.
- e.* The lawyer can derive untold benefit from the examples of history.

V.—The value of History.

- a.* It is in itself a species of revelation. Events that, at the hour when they happen, seem to be fraught with evil, beheld by the light of history, in after ages, prove to have been kindest blessings in disguise.
- b.* The Roman soldiers destroyed the Grecian schools. A disaster; but the Greeks were becoming wrangling sophists, and future results proved the blessing of the seeming disaster.
- c.* It seemed a national disaster when the Northern tribes destroyed the ancient monuments of the Cæsars, but the vice and corruption of the times was thus overthrown, and better days commenced.
- d.* Name the various civil wars from which resulted national blessings.
- e.* Every page of history points out seemingly discordant events which resolve into a harmonious whole.

VI.—Proper study of History teaches us that :

- a.* Every past event is of interest, as it helps to throw light upon present life.
- b.* Every nation offers us some claim to admiration and emulation.
- c.* Our present prosperity is not due to our own great powers or merits, but is the result of the gradual advance in civilisation, the experience of past ages, and the unwavering progress of events.
- d.* There is truth in revelation beyond all doubt or contradiction.

VII.—Conclusion.

The student of history, to fully realise its use and the great benefit to be derived from its perusal, should study it systematically.

- a.* The Old Testament is the first history of the world.
- b.* The classics contain valuable items of ancient history.

- c. Ancient history, the middle ages, and modern history should be read in proper order.
 - d. The ground-work having thus been formed, various authors on the same era should be read and compared.
-

TIME FOR SLEEP.

I.—The great Teacher, Nature, points out to us that Night is the time for Sleep.

- a. The darkness precludes the possibility of occupation. Man invented artificial light.
- b. The animals seek repose at night.
- c. Birds go to rest at sundown.
- d. Flowers close from sunset to sunrise.
- e. Every influence of night invites us to repose.

II.—The violation of this Law of Nature is invariably attended with evil results.

- a. One night of work will fatigue the body more than two days.
- b. One night of mental labour will exhaust the brain more completely than many days of the same toil.
- c. Day sleep will not refresh and strengthen the frame as thoroughly as sleep at night.

III.—Who sleep at improper times.

- a. Those whose work requires to be done at night.
- b. Those who frequent balls and parties, and spend the hours intended for rest in exciting amusements.

IV.—Can the Laws of Nature be thus violated with impunity? Name the results that follow such violation.

- a. All physical laws are stringent, and cannot be long infringed without punishment.
- b. Weariness and lassitude.
- c. Injury to the brain.
- d. Loss of perfect eyesight.
- e. Premature old age.

V.—Conclusion.

The Almighty has written laws in Nature's hand, of positive character, and that bring their own penalty in any infringement. One of these fixed laws is certainly that night is the time for

sleep. All who, for the sake of gain, pleasure, or excitement, wake at night and sleep by day, incur the risk of many physical infirmities, and a certain decrease of mental power. Day sleep will not replace night sleep.

- a. It cannot be unbroken when taken during the time when all the world is noisy and in motion.
- b. Complete darkness cannot be ensured, and the eyes will not rest as at night.



EDUCATION, APART FROM STUDY.

I.—Definition.

Webster says: "Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts, and science is important; to give them a religious education is indispensable."

II.—Influences that tend to Educate.

- a. Daily pursuits of life.
- b. Home language and manners.
- c. Friendships. These should be most carefully selected.

III.—Thoughts that Educate.

- a. Striving to keep the mind pure.
- b. Wasting no time in unprofitable speculations or vain imaginations.
- c. Seeking always the aid of God by prayer upon the events and pursuits of life.
- d. Pondering upon works of valuable information, scientific research, or other instruction.

V.—Sources of Education besides Books.

- a. Conversations with those who are wiser than ourselves, or whose age or experience has given them greater scope for observation.
- b. Observation. Even the most trivial objects around us, or the most unimportant events of life, will convey education in some form if thoughtfully considered.
- c. Society. The education of manners depend greatly upon the society in which we mingle. Almost unconsciously we will gain refinement from intercourse

with the cultivated and educated classes, while the contact with low, vulgar minds must, even if insensibly, affect our own manners. "Evil communications corrupt good manners."

- d. Incidents. The daily occurrences of our own experience will teach us important lessons, if properly considered, serving either as guides or warnings for our future life.
- e. Travel. Here the largest scope is given for our improvement. The observant traveller is constantly educating his tastes, his eye, his ear, his mind in every phase.

V.—Conclusion.

Education never ceases. Death alone, or the entire prostration of the faculties, terminates it. Even sickness educates the mind, teaching patience, prudence, resignation, and often giving us a valuable experience for future guidance. The real education of man depends greatly upon himself. Learning is not always education, but both combined will make a wise man.



WHY CHILDHOOD IS THE HAPPIEST TIME OF LIFE.

I.—Introduction.

- a. Experience and observation both lead to the conclusion that no time in life is so happy as childhood.
- b. All who have reached maturity look back upon the lost joys of childhood as the keenest in life; watching little children will prove that they find happiness in each day's life.

II.—Treatise.

- a. Mere existence is a delight to a healthy child; he finds pleasure in motion, in the exercise of his senses.
- b. He has freedom of action, and delights in exercising his limbs.
- c. He is surrounded by love. It is one of the noblest attributes of human nature to love a little child. Children feel this love, even when their care imposes needful restraints.
- d. He has no care. His wants are considered by his elders, and he finds all necessities provided for without any anxiety of his own.

- e. He is innocent. No remorseful thought troubles his sleep.
- f. His sorrows are transient, easily forgotten, and his pleasures over-balance them. Trifles, disregarded in maturity, give hours of keen delight to children.
- g. Every sense is fresh, and a source of pleasure. The child's eyes see beauty in every object. Example: The child's ears hear melody in what maturity considers discord. Example: The child's taste gives a flavour to all food. The child's smell is acute, and his touch is a delight to him.
- h. Every day he finds his strength increasing, his intellect expanding, his power greater, and the growth is a delight to him, even if he is ignorant of its meaning or importance.
- i. His thoughts are hopeful, for he has no past to regret; his future is bounded by some promised pleasure for the morrow, and he looks forward no further.

III.—Conclusion.

The man who can, in old age, recall a happy childhood, enjoys a pleasure of memory of which no after-event can deprive him. Whatever may be the painful experiences of his youth, the errors of his manhood, the regrets of his declining years, the golden memory of his happy childhood will always remain to him a precious and undimmed treasure. The time:

"When by my bed I saw my mother kneel,
And with her blessing took her nightly kiss;
Whatever Time destroys, he cannot this."
Allston.

WISDOM IS WEALTH.

I.—Wealth may be defined as

- a. Great possessions.
- b. A large amount of worldly good.

II.—Mere money may, it is true, be considered as wealth, but are there not more precious possessions, worldly goods far more valuable?

III.—Poverty, it is true, will impede our search for Wisdom, as we will lack:

- a. Time for study, if obliged to earn a livelihood.
- b. The means of buying books.
- c. The advantages of good instruction.

IV.—But Wisdom once gained is preferable to money, for the reasons :

- a. Once gained it cannot be taken from us while money may be lost by a thousand reverses.
- b. It can never be given to us, but we must taste the sweets of exertion and enjoy the reflection that we have earned our treasures.
- c. We can never acquire wisdom by theft, or inherit it when dishonestly acquired, as we might mere money.
- d. Wisdom is independence. The man who has acquired knowledge can in a great measure control his own future. His opportunities for earning money are largely increased ; his pleasures lie in his love of reading and study, and are therefore always open to him : he is respected by his fellow-men ; he never feels the weariness of the vacant mind, if reverses come to him, his wisdom enables him to meet them bravely, and often to conquer them.

V.—Conclusion.

In starting, therefore, in life, the possession of wisdom is far preferable to the possession of mere money, if ignorance is the price of the latter. A fool can never win honour, or even respect, if he were to possess unbounded riches ; all the pleasures that can be purchased are nothing compared to the delights of a cultivated mind and a refined intellect.

Seek, therefore, to gain wisdom, that you may possess that true wealth that can never be taken away from you, that you will never lose, that you may impart freely to others, and in so imparting increase your own store rather than diminish it.

Whose life most brightly illuminates the pages of the past, the wise man's or the rich man's ?

In the history of the future, aim rather to figure as a Socrates, than as a Cæsar.

Compare the life of the wisest man you can remember, and that of the richest man.

Knowledge is Power ; Wisdom is Wealth.

WHAT IS FATE?

I.—We are apt to consider ourselves too much the Creatures of circumstance, or, as we call it, Fate.

II.—Fate may be defined as :

“A combination of circumstances beyond human control.”

Such combinations do exist, but not to the extent which many believe. It is difficult to define how far exactly man may govern his own fate. Some natural gifts will influence all his life, as :

- a. Health.
- b. A well-balanced mind.
- c. Competent fortune.
- d. A pleasant home.
- e. Talents.

a. Health, the first greatest blessing, lies greatly within our own control. A naturally strong frame may be weakened by excess, a weak body may be greatly strengthened by temperance and care.

b. A well-balanced mind may be acquired by striving to conquer the faults of our disposition, gain strong principles, and live a Christian life.

c. Competent fortune, if denied us when we start on life's journey, may be earned by honest labour.

d. A pleasant home depends greatly upon our own desire to sacrifice all selfish feeling for mutual pleasure and profit.

e. Talents. These are God's gift, but we may improve and cherish them, making them blessings, or abuse or neglect them, rendering them our own curse.

III.—Starting upon a career of life, do not look to Fate to win honour, riches, or position, but bravely resolve that you will govern your own Fate, under Providence. If you are too presumptuous, you will fancy you can control heaven's decrees, and will meet the punishment of such impiety; but if you manfully resolve to live a Christian life, you need not fear Fate.

IV.—Fate as a slave and a master.

- a. As far as we cringe to circumstances, or conquer *them*.

- b. As far as we fear reverses, or defy them.
- c. As far as we anticipate troubles, or resolve to bear them down.

V.—Conclusion.

The question, What is fate? may then be answered thus: To the brave, true man, it is the decree of Providence, to which he must submit with cheerful resignation, and which is sent him in divine wisdom and love. To the coward, it is every petty cross that impedes his onward path; every trifling circumstance he cannot *easily* overcome.

S W I M M I N G .

I.—Definition.

- a. The act or art of moving easily in the water.

II.—Effect of Swimming on the health.

- a. It promotes cleanliness, opening the pores of the skin, and keeping it pure and sweet.
- b. It promotes circulation of the blood, by gentle exercise of all the limbs.
- c. Cold water is valuable to the health, both as a tonic and a stimulant.

III.—Enjoyment of Swimming.

- a. An exhilarating exercise, imparting a healthful glow to the frame.
- b. The water has a refreshing, grateful coolness.
- c. Trials of skill in swimming.

IV.—Movements in the water.

- a. Diving.
- b. Floating.
- c. Treading water, &c.

V.—Precautions necessary for Swimmers.

- a. Moderation in the length of time they remain in the water.
- b. Allowing some hours to pass after eating; it endangers life to swim immediately after a hearty meal. Before eating is safer than after,

- c. Avoiding plunging into water when over-heated by violent exercise, or even by the temperature of the air.
- d. It is a useful precaution to wet the head and wrists before plunging into water.
- e. Avoiding the heat of the day. Early morning and toward sunset in summer are the safest times for swimming.

VI.—Selection of places for Swimming.

- a. Always secure shade if possible,
- b. Salt water being more buoyant than fresh, the sea is always preferable to a river for swimming, both as regards health and enjoyment.
- c. Swimmers who are not very expert should select shallow water, or, in the ocean, remain near the shore.

VII.—Aids in learning to Swim.

- a. The best aid is the teaching and companionship of an expert swimmer.
- b. A boat, to whose side you may cling in deep water till you gain confidence.
- c. Cork jackets; although the use of them is apt to keep the pupil back, as he is reluctant to lose their protection.
- d. Bladders, ropes, &c.
- e. The best aids are :
 - 1. Presence of mind.
 - 2. Self-confidence.
 - 3. Strength of limb.

VIII.—Uses of Swimming.

- a. It promotes health.
- b. It is a source of enjoyment.
- c. It lessens our danger in travel by sea.
- d. It gives us the power to help others, often to save life.
- e. It strengthens the body.
- f. It strengthens the mind by teaching us confidence and giving us courage.

IX.—Dangers of Swimming.

- a. Cramp.
- b. Exhaustion.

X.—Conclusion.

From the days when Leander crossed the Hellespont, swimming has always been considered one of the most graceful and elegant, as well as useful accomplishments. Of late years swimming schools for children have been established in most large cities, and thus those who are deprived of the benefits of sea or river exercise may yet learn to swim. It is one of the most easily acquired of accomplishments, nature seeming to instruct the learner, who instinctively "strikes out" properly as soon as he feels himself sinking. Children living near the sea learn to swim like fish, without any instruction whatever and once acquired, the skill is never lost, even if no opportunity occur in later life for its practice.



ELOQUENCE.

I.—Introduction.

- a. Eloquence is the power of expressing freely, in appropriate language, the purest and noblest thoughts.
- b. It dates its birth from the earliest ages of the world, and has been honoured and esteemed in all countries.
- c. In the early history of Rome and Greece we find the populace roused to great deeds of valour by the eloquence of their great orators.
 - a. The philippics of Demosthenes.
 - b. The power of Rienzi's eloquence in Rome, &c.

II.—Influence of Eloquence.

- a. It appeals directly to the hearers, gaining force and power from the effect produced.
- b. It points out clearly and distinctly the condition of the affairs it would remedy or overthrow, and appeals by fact and theory at once to the judgment of an audience.
- c. There is no power that can so bear upon the human mind as the sound of the human voice. Multitudes have been carried away by the mighty power of one man's oratory.
- d. The great orator will condense in a few powerful sentences matter contained in many volumes, thus giving to the ignorant, or those who lack time for reading, the information they cannot seek themselves.

- c.* Reason and argument are brought to bear upon facts, proving their value or insignificance.

III.—Value of Eloquence.

- a.* It adds beauty to language.
 - b.* It strengthens the voice and lungs.
 - c.* It inspires youth with ambition, the desire to rise to good and great positions.
 - d.* It instructs those who have not time for study or reading.
 - e.* It is the greatest power given to man, in legislation, law, and public life.
-
- 1. Eloquence has led soldiers to victory.
 - 2. Eloquence has decided a nation's fate.
 - 3. Eloquence has won justice for the injured.
 - 4. Eloquence has decreased crime.

IV.—Eloquence, therefore, should be regarded as one of the noblest gifts of God, and where the power exists it should be carefully cultivated.

- a.* By close study.
- b.* By historical researches.
- c.* By practice in debate.
- d.* By avoiding all weak or faulty language.
- e.* By careful study of the works of great orators.
- f.* By attending the lectures, whenever possible, of the truly eloquent men of our own time.

WONDERFUL MECHANISM OF THE HUMAN BODY.

I.—The body compared to a house.

- a.* The skeleton, the frame-work.
- b.* The flesh, the walls.
- c.* The eyes, the windows, &c.

II.—Number of bones in the human frame.

- a.* 165 bones.
- b.* Name them, and define the position of the most important.

III.—Muscles of the body.

- a.* Five hundred in number.
- b.* Name them, and tell their locality.

IV.—Describe the Alimentary Canal.**V.—Describe the Heart and Lungs.**

- a.* The heart is six inches long, and four inches in diameter.
- b.* The healthy heart beats seventy times in one minute, throwing out two and a half ounces of blood at each pulsation. All the blood in the body passes through the heart.
- c.* The lungs will contain one gallon of air at a healthy inflation.

VI.—Describe the Brain.

- a.* Its appearance.
- b.* Weight.

VII.—The Nerves of the Body.

- a.* All connect with the brain.
- b.* Sensitiveness.
- c.* Immense number of nerves.

VIII.—The Skin.

- a.* Three separate layers.
- b.* The pores and their uses.

IX.—Wonderful Power of the Creator proved in the exquisite Mechanism of the Body.

- a.* We should contemplate this proof of the goodness and wisdom of the Almighty Father, with deep and profound gratitude.
- b.* We should prove this gratitude by our care for the wonderful dwelling-place provided for our souls, and endeavour to make every act of our lives of benefit to our fellow-men.
- c.* Remember always that the body is the outward power given by God, that we may glorify Him in our lives. Our brains are given that we may improve our time by useful study. Our hands are given to perform useful acts, &c.

- X.—It is not necessary to wander over the face of the earth to find the proof of God's power, wisdom, and beneficence. The study of any portion of our own frame, even the wonderful mechanism of one finger, will excite the liveliest feelings of gratitude, admiration, and reverence.
- XI.—Compare this wonderful work with the most intricate piece of Machinery made by man.



PERFUMES.

- I.—The use of Perfumes of great Antiquity.
- a. Mentioned in many parts of Scripture. "And thou shalt make a perfume, a confection after the art of the apothecary, tempered together pure and holy," is the divine command to Moses.
 - b. Mention other portions of Scripture that prove the use of perfumes.
- II.—Used in the East before being introduced in Europe.
- a. Rare perfumes still brought from the East.
- III.—Much used in England, in Elizabeth's reign.
- a. Elizabeth wore perfumed gloves.
 - b. Presented with a cloak of perfumed Spanish leather.
 - c. Wore perfumed shoes.
 - d. The dirty fashions of the times requiring strong perfumes.
- IV.—Perfumery of the Present Day.
- a. Its manufacture.
 - b. Its general use.
 - c. Its value as a commercial article.
- V.—Animals from which Perfume is obtained.
- a. Musk deer.
 - b. Civet, &c.
- VI.—Vegetables from which Perfumes are obtained.
- a. *Roses, violets, orange flowers, &c.*

VII.—State what you know of Essential Oils,

VIII.—Eau de Cologne.

- a.* Invented by Jean Marie Farina.
- b.* Its composition kept a profound secret.
- c.* Named from the city of Cologne.
- d.* Its imitation all over the world.

IX.—Value of Perfume.

- a.* It employs a large number of workmen in its manufacture and sale.
- b.* It is reviving in sickness.
- c.* It is pleasant to the smell.

X.—No Perfume can rival that of Nature.

- a.* Compare the rose with attar of roses. Millions of leaves used to manufacture one drop of perfume that imitates the sweet odour placed by our Heavenly Father in the heart of the flower. The Sultans of Turkey pay the highest prices to procure the perfume; the poorest child may breathe from the sweet opening rose.

XI.—Name the Varieties of Perfume and the Countries from which they are obtained.

- a.* Civet, from Africa, Japan, and South America.
- b.* Musk, from Ceylon and Sumatra.
- c.* Bay water, from West Indies.
- d.* Camphor, Lavender, &c.



ALEXANDER THE GREAT.

I.—His Birth in the City of Pella, B. C. 356.

II.—His Parentage. Son of Philip of Macedon and Olympias, Daughter of Neoptolemus, King of Epirus.

III.—His Teachers.

- a.* Leonnatus.
- b.* Lysimachus—his character and influence over Alexander.

- c. Aristotle—his last and best instructor. The deep learning and vast mental resources of the teacher, and their influence over Alexander. His military teachings. His love for Homer's writings.

IV.—Alexander's Early Life.

- a. Fond of study.
- b. Proficient in athletic exercises; his ability to break in the fiery courser, Bucephalus, a proof of his strength, courage, and perseverance.
- c. At sixteen governs the kingdom of Macedon during his father's absence on an expedition against Byzantium.

V.—Alexander's First Military Exploit.

- a. Conquers the sacred band of the Thebans, when only eighteen, at the battle of Chæronea. Philip's speech: "My son, seek another empire; for that which I leave you is not worthy of you."

VI.—Alexander's Quarrel with his Father. Flight to Epirus. Return and Pardon.

VII.—Alexander saves Philip's Life in Battle against the Triballi.

VIII.—Assassination of Philip, and Alexander's succession to the Throne. Attempts to overthrow the Macedonian Ascendency.

- a. Revolt at Thebes.
- b. Severe punishment of Thebes.
- c. Submission of other powers.

IX.—Reign of Alexander.

- a. Recognised at Corinth as superior commander.
- b. Advance into Asia.
- c. Victory at Granicus. Greek cities in Asia Minor freed.
- d. Illness and restoration to health.
- e. Battles against Darius.
- f. Takes possession of Damascus, Tyre, Palestine.
- g. Darius again conquered at Guagamela. Flight of Darius, his treasures, army, and baggage. Babylon and Susa open their gates to Alexander.
- h. Triumphant entry into Persepolis.
- i. Decline of Alexander—master of the greatest empires, he becomes a slave to his own evil passions; his

cruelty, arrogance, and selfishness. Persepolis destroyed while Alexander was intoxicated.

- j.* Pursuit of Darius. Assassination of Darius by Bessus. Alexander's grief. Interment of Darius. Alexander's power in Greece threatened. His military ardour reawakened. Give an account of the victories of Alexander from that of the Scythians till his return to Babylon, B.C. 323.

X.—Death of Alexander in his thirty-second year, after a reign of twelve years and eight months.

XI.—Empire at the time of Alexander's Death.

XII.—General Remarks upon the Character of Alexander the Great.

- a.* His unbounded ambition, almost insanity.
- b.* His capricious temper, sometimes treating his enemies with barbarous cruelty, sometimes with exaggerated leniency.
- c.* His love of reading and the fine arts. Patronizes the artists and poets of his time. Always the friend of Aristotle.

XIII.—Division of the Macedonian Empire after the Death of Alexander.

- a.* Ptolemy seized Egypt.
- b.* Seleucus reigned in Babylon and Syria.
- c.* Antigonus reigned in Asia Minor.
- d.* Antipater in Macedonia.
- e.* Lysimachus in Thrace.
- f.* Eumenes in Cappadocia.

S H E L L S .

I.—Classification—Mollusca.

II.—Division of Mollusca.

- a.* Into six classes : Cephalopoda, or cuttle fish—the name derived from cephalé, head, and poda, feet; the feet are attached to the head.
- b.* Gasteropoda, from gaster, the under side of the body. Example : the snail.
- c.* Pteropoda, from pteron, a wing; the fins on each side of the head resembling wings.

- d.* Brachiopoda, from brachion, an arm; have two arms, at the sides of the mouth.
- e.* Conchifera, or ordinary bivalves. Example: the oyster.
- f.* Tunicata have no shell, but belong to the order of mollusca.

III.—Found in all parts of the World.

- a.* Each zone of depth in the ocean has its own tribe of mollusca.
- b.* Tropical shells the most brilliantly coloured.

IV.—Varieties of rare and valuable Shells.

- a.* Pearly Nautilus, Argonaut, Strombus, &c.

V —Durability of Shells.

- a.* Their beauty never impaired by age.
- b.* They contain no substance capable of dissolution.
- c.* The most fragile, imperishable.

VI.—Description of the Pearl Oyster.

- a.* Found near Ceylon, in the Southern Ocean, Persian Gulf, &c.
- b.* Divers, and dangers of pearl diving.
- c.* Value of some famous pearls. Philip the Second's pearl, size of a pigeon's egg; value, £14,500. Cleopatra's ear-rings, £161,500, &c.

VII.—Places where some of the Beautiful Varieties are found.

- a.* Voluta Junonia, from the depth of the Indian Ocean.
- b.* Royal Staircase Wentletrap, in India and Chinese Seas.
- c.* Ventricose Harp, coast of Mauritius.
- d.* Episcopal Mitre, South Sea Islands.

VIII.—Uses of Shells.

- a.* Tyrian purple dye, obtained from Murex Cornutus.
- b.* Money Cowry, used in India for money.
- c.* Containing food, as the oyster, clam, &c.
- d.* For ornament, as the Variegated Triton, Royal Murex, &c.
- e.* Conch shell, used as a speaking-trumpet at sea.

IX.—General Remarks upon the variety and beauty of Shells, their former and present value; discovery of rare specimens, &c.

H O M E .

I.—Definition.

- a.* The house where we reside.

II.—Home is the Corner-stone of all Civilisation.

- a.* Its influence felt by individuals.
- b.* Individuals influence nations.

III.—The Sacred Virtues associated with Home.

- a.* Parental love.
- b.* Filial love.
- c.* Unselfish devotion.
- d.* The innocence of childhood.
- e.* The reverence for old age.
- f.* Kindness, self-sacrifice, &c.

IV.—Antiquity of the Reverence for Home.

- a.* Mentioned in Scripture.
- b.* Mentioned in Ancient History; the Greeks and Romans had their Lares and Penates.
- c.* In all ages the institutions of home have been honoured and respected.

V.—Influence of Home.

- a.* The love of Christian parents inspires faith in the love of our Heavenly Father.
- b.* The daily instances of self-denial in home-life train the mind for acts of heroism in later life.
- c.* Brotherly love inspires love for our neighbour, and kindness towards others.
- d.* The influence of family worship in childhood is life-long; old men upon their death-bed have been heard to whisper the form of prayer used by their parents in family worship.

VI.—Home Affections.

- a.* The mother's love self-sacrificing, tender, and undying.
- b.* The father's love the guide and instructor of his children.
- c.* Children's love for each other.

VII.—Home Memories.

- a.* Never forgotten; no after-separation can destroy the love of brothers or sisters, or the memory of their childish sports.

- b. The prayer learned at the mother's knee never forgotten in manhood or old age.
- c. Memories of home come to the soldier in his dreary night watch, on the battle-field, in the hospital, or dying at his post.
- d. Memories of home haunt the sailor at sea, in foreign lands, in his dreams, and waking hours.

VIII.—A lost Home can never be replaced. No public halls, no scenes of pleasure, can ever fill that gap.

"Then, dost thou sigh for pleasure?
Oh, do not widely roam,
But seek that hidden treasure,
At home, dear home!"

Bernard Barton.

FLOWERS NOT BOTANICALLY CONSIDERED.

I.—Definition.

- a. The blossom of a tree or bush.

II.—The Blossoms that make Nature beautiful; they may be considered as:

- a. Nature's smiles: living in the sunshine, as smiles in happiness; in the shade, as smiles in sorrow; nourished by light, as smiles by love; reviving after rain, as smiles succeed tears.
- b. Nature's paintings: representing every beauty of form, every tint and shade of colour.
- c. Nature's perfume: no combination of artificial odour, no skill of man, can rival in sweetness the scent of fresh flowers.

III.—Where are Flowers found?

- a. Everywhere.
- b. The snows of the Alps do not destroy the hardy little Alpine rose.
- c. The scorching suns of the torrid zone cannot destroy the exquisite flowers.
- d. In the country they gem the earth in all parts.
- e. In the city they are cherished and kept as precious articles.

IV.—Value of Flowers.

- a. Nature's jewels; the rich can find nothing more beautiful; the poor may cherish and wear them.

- b. They gladden the eye of the sick and suffering.
- c. They make the poorest room appear lovely.

V.—Compare the Choice Exotics and the Field Flowers.

VI.—Flowers the favourite subjects of the Poets. Introduce a few quotations, as :

“Bring flowers to crown the cup and lute—
 Bring flowers—the bride is near;
 Bring flowers to soothe the captive’s cell,
 Bring flowers to strew the bier.”
L. E. L.

VII.—Language of Flowers.

“In Eastern lands they talk in flowers,
 And they tell in a garland their loves and cares;
 Each blossom that blooms in their garden bowers,
 On its leaves a mystic language bears.”
Percival.

VIII.—Conclusion.

The earth, without flowers, would be a barren wilderness deprived of its most brilliant beauty, its sweetest perfumes, its choicest jewels. The fields, without their daisies, their violets, pansies, and clover blossoms; the gardens, stripped of their roses, carnations, and snowdrops; the valleys of their delicate lilies; the forests of South America of their gorgeous flowers, would lose their greatest charm. Nature’s face, without flowers, would be like that of a beautiful child that never smiled.



POLITENESS.

I.—Definition.

Ease and grace of manner united to a desire to please others, and a careful attention to their wants or wishes.

II.—Politeness exacts of us :

- a. Unselfishness, in our care for the comfort or pleasure of others.
- b. Elegance of manner, in our desire to please by our deportment.
- c. Deference for our superiors, either in age, station, or importance.
- d. Kindness for our inferiors, either children or servants.

III.—Value of Politeness.

- a. It proceeds from the impulse of kindly nature, proving a good heart.
- . It will admit of a great degree of polish, proving a finished education.
- c. It gives respect where it is due, and thus wins consideration in return.
- d. It gives kindness to inferiors, and thus wins respect and gratitude from them.
- e. It promotes good feeling among friends.
- f. It prevents discords, even among enemies.

IV.—Natural Politeness.

- a. Proceeds from the heart without instruction.
- b. Often to be found amongst the rough and uncultivated even if more clumsily expressed than amongst the educated and refined.

V.—Acquired Politeness.

- a. The observance of points of etiquette and good breeding by the well educated.
- b. Mere polish of manner, often covering a selfish, hard nature.

VI.—Politeness in Different countries.

- a. The etiquette of one nation often considered rude or insulting in another.
- b. Every race, even the most savage, has some form of outward politeness.
- c. Name any peculiar form of etiquette you may have seen or read of.

VII.—Politeness in Children and Young People is one of the most winning and graceful of attributes. It is a mistaken idea to fancy rudeness a token of manliness or bravery. Bayard, one of the bravest of cavaliers, was one of the most finished gentlemen mentioned in history.

VIII.—Perfect Politeness may be defined as the union of natural Politeness of the Heart, and the acquired Politeness of Etiquette and Custom. Holmes describes the combination :

*"So gently blending courtesy and art,
That Wisdom's lips seem'd borrowing Friendship's heart."*
O. W. Holmes.

WOOD.

I.—Definition.

The hard substance which composes the body of a tree and its branches, and which is covered by the bark.

II.—How Wood is obtained.

- a. Cut in our own country, and imported from abroad.

III.—Portions of United States of America famous for wood.

- a. Maine.
- b. Virginia.
- c. Western States, &c.

IV.—Various kinds of Domestic Wood.

- a. Ash.
- b. Pine.
- c. Oak.
- d. Cherry.
- e. Maple.
- f. Describe each of these kinds.

V.—Various kinds of Foreign Wood

- a. Mahogany.
- b. Sandal-wood.
- c. Hickery, &c.

VI.—Countries from which we obtain Wood.

- a. Mahogany from South America.
- b. Ebony from Madagascar and Ceylon.
- c. Rosewood from Brazil.
- d. Sandal-wood from the Indian Archipealgo.
- e. Satin-wood from India.
- f. *Lignum-vitæ* from South America.

VII.—Use of Wood.

- a. Fuel.
- b. Building
- c. Furniture
- d. Household articles, tools, &c.

VIII.—Some of the Articles made from Wood.

- a. Bridges, houses, fences, &c.
- b. Chairs, tables, benches, &c.
- c. Boxes, tubs, tool handles, &c.

IX.—Value of Wood.

- a.* Useful as fuel :
- b.* Indispensable for building purposes: no other production can take its place.
- c.* Indispensable in manufacture : thousands of necessary articles are made entirely of wood.
- d.* Its importance as a commercial article.
- e.* Importance as a branch of industry, in its culture, its cutting, preparation for use, trade and manufacture.

X.—Conclusion.

a. Trace as nearly as you can the various processes necessary to manufacture any wooden article, the cutting of the tree, sawing of the trunk into planks, and subsequent labour before the article is completed.

b. Goodness of the Creator in bountifully supplying this valuable product.

VANITY.

I.—Definition.

Empty pride inspired by an overweening conceit of one's personal appearance, attainments, or decorations. Swift says :

“Vanity is the food of fools.”

II.—Persons who are vain.

- a.* Admire greatly their own beauty of face or form.
- b.* Waste precious time in personal adornment.
- c.* Give their thoughts and money to procure fine clothes and jewels.

III.—Evils of Vanity.

- a.* It excites envy of those more favoured than ourselves
- b.* It blinds us to the goodness or beauty of those around us.
- c.* It leads our hearts away from noble ambitions and high resolves.
- d.* It encourages selfish desires.
- e.* It makes us restless and discontented, fearing slights where none are given, watchful for admiration, jealous of our friends, and suspicious of all.

IV.—Why Vanity may be regarded as a Vice.

- a.* It is expressly condemned in Scripture.
- b.* The wise and good of all ages have spoken and written against it.
- c.* It fosters evil thoughts, and gives encouragement to no virtue.
- d.* It leads to no high aim or noble aspiration.

V.—Vanity in youth.

- a.* Makes beauty less lovely, by marring the expression of modesty.
- b.* Takes the priceless charm of humility from the heart and manner.
- c.* Fosters extravagance, envy, &c.

VI.—Vanity in age.

- a.* Creates discontent as the beauty of youth fades away.
- b.* Occasions peevishness and repining.
- c.* Leads the mind from contemplations of death, and preparations for a higher life.

VII.—Conclusion.

Vanity is a vice, and one of the meanest and most debasing of all vices; it leads to no virtue, it fosters no mental beauty, it gives no scope for intellectual improvement or mental elevation. It is a petty ambition that mars other mental attributes, and disfigures the loveliest face. Therefore it is to be heartily condemned and every effort made to drive it from our hearts. Milton traces the origin of vanity directly to an evil source. He says :

“Sin, with vanity had filled the works of men.”

SUCCESS IN BUSINESS.

I.—Requisites for Success in a Business Man.

- a.* Integrity. That he may, by his honourable course and bearing, win the esteem and confidence of those with whom he is associated.
- b.* Industry. That he may give a good example to those employed by him, or give satisfaction to his employers.
- c.* Energy. That he may not let valuable opportunities slip by him unimproved.
- d.* Perseverance. That he may not cease in his efforts even if he fails in some of his undertakings.

- e. Prudence. That he may not venture too far in speculations, or run risks where he may not be able to meet the consequences of failure.

II.—Education and Refinement, though always desirable, will not alone ensure Success in Business. United with these, the Business Man must possess a fund of common sense, and the qualities already mentioned.

III.—Drive your Business, and never let your Business drive you. Ensure this result by :

- a. Strict punctuality in fulfilling your business engagements.
b. Foresight in your pecuniary affairs.

IV.—Compare the active, attentive Business Man with the one always behind hand.

- a. The one, driving his business, is prosperous, respected, and successful.
b. The other, driven by his business, is always in debt, harassed, and despised.

.—Circumstances may arise that cripple a man in Business through no fault of his own.

- a. The good business man will rise above these, commence anew, and build up a second reputation and success.
b. The idle or pleasure-seeking business man will sink down, prostrated by the storm, or flounder along, sinking deeper and deeper in debt till he is bankrupt.
c. The prudent man will try to anticipate unfavourable circumstances, and guard against them.
d. The imprudent man will be entirely unprepared for the coming of adversity.

VI.—Conclusion.

Experience is the most valuable of all acquisitions in a business man; a young man, therefore, starting in any business, *should strive to gain some experience of its workings from the example of others, or from the advice of those who have been*

engaged in the same pursuits for some years. Comparing the success and failures of older men, he cannot fail to gain much valuable information.

THE INFLUENCE OF THE GOSPEL ON CIVILIZATION.

I.—Introduction.

The value and beauty of Christian laws compared with those founded upon pagan belief, in ancient and modern times. The ten commandments the first Gospel laws ; their fitness for all time ; Christ's laws compared with those of the Old Testament.

II.—Treatise.

a. In order to fully estimate the influence of the Gospel upon civilization, it will be necessary to compare the eras of total religious darkness with those of enlightened ages, and the lives of the heathen heroes with those of the great Christians.

1. Rome in her early glory, and any of our modern capitals.

2. Julius Cæsar and some great Christian.

b. Compare the institutions, laws, and condition of the people in each age ; the public and private life of each hero.

III.—The stability of laws founded upon Christian Teaching far exceed those of the early ages. No rigid exactions of force can compare to the moral influence of a really just law.

IV.—The refining influence of the Gospel felt from its earliest introduction, and the debasing effect of any renunciation of its Truths or Teachings.

a. Its working amongst early Christians.

b. The horrors that followed the public declarations of infidelity in the French Revolution.

V.—The superiority of Christian Nations of the present time over those where heathen power still prevails.

a. The difference in humane and cruel customs,

- b.* The difference in national laws.
- c.* The difference in the condition of the people.

VI.—Conclusion.

That no human influence however great, no human talent however brilliant, no human goodness however self-sacrificing, can exert the influence for good that will follow the patient submission to Christ's teachings, the obedience to laws founded upon his doctrines, the public and private lives in accordance with his example. That we should be deeply grateful that we live in an age and country where religious observances are respected, liberty of conscience allowed, and the laws are founded upon the Gospel.

CHEERFULNESS.

I.—Definition.

- a.* Moderate joy or gaiety. Animation of manner, and smiling alacrity to contribute to the happiness or comfort of those around us.

II.—Compared with Virtue and Talent.

- a.* Virtue commands esteem.
- b.* Talent excites admiration.
- c.* Affection is won by cheerfulness.
- d.* A life of virtue is more likely to produce an even, cheerful disposition than the possession of even the greatest talent.

III.—Compared with Light.

- a.* It influences all within its reach.
- b.* It diffuses pleasure to all.

IV.—Compared to Heat.

- a.* It warms the heart as fire does the body.

V.—A double blessing.

- a.* Blessing its possessor.
- b.* Blessing all around him.

VI.—Compared to Happiness.

- a.* Happiness is in itself a deep inward joy ; cheerfulness but an outward manifestation of content. Cheer-

fulness may come from resignation, where deep sorrows underlie its expression—it may be forced; happiness cannot be.

VII.—Although Cheerfulness is not always the result of actual Happiness, its cultivation will do more to win a truly happy heart than any dwelling upon sorrow or grief.

The noblest nature is the one that will strive to conceal private afflictions, and scatter abroad the sunbeams of cheerfulness, some of which reflect upon his own heart.

Sorrows cheerfully borne may not at first excite the sympathy given to tearful grief, but it will awaken respect, and in the end command a truer sympathy.

VIII.—Cheerfulness is the most valuable social quality, whether it is genuine or feigned. The accomplished and talented may shine more brilliantly in society, but true friends will cluster round the cheerful.

IX.—Conclusion.

That cheerfulness is not only a blessing to ourselves and others, a valuable social quality, but a positive duty we owe to our family, our friends, and acquaintances. All may possess it, even the dull and plain. It argues no talent, wealth, or beauty, but is the gem that will enrich talent and beauty, or supply the loss of either. Its home influence can be equalled by no other charm, and it is the chief beauty in hospitality.

“Cheerful looks make every dish a feast,
And 'tis that crowns a welcome.”

Massinger.

H E C T O R .

I.—His Parentage.

Son of Priam and Hecuba.

II.—His Marriage

Husband of Andromache.

III.—Early Life,

IV.—His Country.

- a. Troy.
- b. Some account of Troy in Hector's time, and the Trojan wars during his life.

V.—His Valour.

- a. Appointed commander of the Trojan forces, on account of his bravery.
- b. The bulwark of his native city.

VI.—His Character.

- a. Distinguished for bravery, power, and great amiability.

VII.—Prophecy concerning Troy.

- a. Decree of the Fates that Troy should never be destroyed while Hector lived.

VIII.—His conflicts with:

- a. Patroclus.
- b. Ajax.
- c. Diomedes.

IX.—Conflict with Achilles.

- a. Death of Hector.
- b. Overthrow of Troy.

X.—Insults to the Corpse of Hector.

- a. Dragged from the wheels of the chariot of Achilles round the tomb of Patroclus, three times a day for twelve days.

XI.—Protection of the Corpse.

- a. Venus and Apollo guard it from corruption, and protect it from the ravages of animals and birds.

XII.—Ransom of the Corpse.

- a. Priam goes to Achilles to ransom his son's body, and obtains it.

XIII.—Funeral Obsequies.

XIV.—Compare the accounts of Hector's Life, as given by Homer and by Virgil, pointing out the differences, and where they agree.

- a.* Virgil states that Achilles dragged the body of Hector three times round the walls of Troy.
 - b.* Homer states that Hector fled from Achilles, running three times round the city walls before engaging in combat, and after he was killed he was dragged immediately to the ships of the Greeks.
- Point out other differences.

PATIENCE.

I.—Definition.

The suffering of affliction, pain, toil, calamity, provocation, or any evil, with patience and submission.

II.—Origin of Patience.

- a.* Christian principle.
- b.* Natural disposition.
- c.* Constitutional fortitude.
- d.* Heroic pride.

III.—Patience under Provocation requires :

- a.* Command of temper.
- b.* Self-control.

IV.—Patience in Calamity requires :

- a.* Submission to Divine will.
- b.* Prayer and fortitude.

V.—Patience in Sickness:

- a.* Health is our greatest blessing ; we should therefore cherish it faithfully, guarding against all exposure, imprudence, or other cause of illness.
- b.* Sickness is a visitation of Providence ; we should therefore bear it patiently, when, in spite of our care, it overtakes us ; regard it as a warning of our own weakness and dependence upon Divine mercy, and a preparation for death.
- c.* While endeavouring to regain our health, we should pray for patient resignation and submission to the Divine will, should His goodness call us away from this world.
- d.* Sickness should be borne patiently, because :
 - 1. It is God's will.
 - 2. It tests the affection of our friends.

3. It makes us a temporary anxiety and burden to others, more heavily felt if we are fretful, disobedient, and imprudent.

VI.—Compare the Home where the Parents are Patient and one where they are fretful.

VII.—Compare the influence of the Patient Teacher over her Scholars, and the ill effect of an Impatient Instructor.

VIII.—Compare the progress of the Patient Scholar and that of the Scholar easily discouraged.

IX.—Patience in Animals and Birds.

X.—Conclusion.

That patience is a Christian virtue, to be encouraged ; a beauty of character in health ; a comfort in sickness ; a blessing to our friends and to ourselves. It aids us to conquer all difficulties, supports us in affliction, gives peace of mind, teaches us resignation, and requires the exercise of Christian principle, heroic pride, and noble fortitude.

"Patience and resignation are the pillars
Of human peace on earth."

Young.

LAUGHTER.

I.—Definition.

Webster defines it as : Convulsive merriment ; an expression of mirth peculiar to man, consisting in a peculiar noise and configuration of features, with a shaking of the sides and expulsion of breath.

II.—Laughter accepted in all ages and Countries as a sign of Mirth.

III.—Does Laughter imply Happiness ?

- a. Not a sign of true happiness.
- b. True, deep joy is often silent.
- c. Noisy, boisterous laughter and mirth may come from the lips when the heart is heavy.

IV.—Compare the different kinds of Laughter.

- a. Musical, joyous laugh of a little child, always betokening happiness.
- b. Rude laughter, noisy and unmusical.
- c. The unmeaning laugh of an idiot.

V.—Do Animals Laugh ?

- a. The hyena said to laugh, but the noise does not bear any real resemblance to merriment expressed by the human voice. Gives no idea of pleasure, only a painful, grotesque sound.

VI.—Various Laughs for various occasions.

- a. Mirthful laugh, occasioned by any humorous sight or sound.
- b. Sarcastic laughter.
- c. The laugh intended to ridicule only awakened by an ill-natured feeling.
- d. The laugh of scorn.
- e. The sneering laugh.
- f. The derisive laugh.
- g. The violent, painful laugh, occasioned by sudden mental affliction—a species of temporary insanity.
- h. Hysterical laughter; painful and unmeaning—a mere nervous sound.

VII.—Laughter and Rejoicing.

Seneca says: "True joy is a sincere and sober emotion, and they are miserably mistaken who take laughing for rejoicing."

VIII.—Compare the peaceful Smile of deep, pure Happiness with the loud Laugh of the Fool or the Maniac.

IX.—Conclusion.

That although laughter is accepted as a token of mirth, it may also portray other passions—scorn, derision, contempt, &c.—and should not be accepted as a sign of happiness. True happiness more frequently expressed by a quiet, peaceful smile, than by laughter.

Moore thus describes joyous laughter :

"Her laugh, full of life, without any control,
But the sweet one of gracefulness, wrung from her soul,
And where it most sparkled no glance could discover,
In lip, cheek, or eyes, for she brightened all over,
Like any fair lake that the breeze is upon,
When it breaks into dimples, and laughs in the sun."

NOTHING IS LOST.

I.—Introduction.

The economies in Nature should teach us the valuable truth that nothing should be wasted, however valueless it may appear at times. In Nature, every particle of matter, however trifling, is used again for reproductions of use or beauty.

- a. The falling leaf manures the soil for further fertility.
- b. The vapours arising from the earth descend to us again in dew or rain.

II.—The advance of Science, as one of its most valuable results, proves to us that nothing is so destroyed, by any form of destruction, but that it can be gathered up again for use in a new shape or material.

- a. Rags torn, soiled, divested of all beauty, all usefulness as clothing or covering, come to us from the paper mill in the form of the snowy sheets for writing, or the stout brown envelopes for folding packages.
- b. The bones from which even the dogs can pick no further nutriment are converted into many useful shapes—buttons, knife handles, &c.
- c. The offensive fat that gathers in culinary operations, thrown aside, returns to us again in the perfumed delicate toilet soap.
- d. Scarcely any article that is manufactured can be named, that does not, in its composition, include a material that is thrown aside by the careless as without use or value.
- e. Every element, in its seeming destruction of matter, spares to us some component part of new, compound matter, and the researches of science are constantly opening new fields for the extension of these useful manufactures from apparently waste material.
- f. Even fire spares us ashes, soot, &c., and while it is the most destructive element, refines our metals, and is indispensable in all forms of manufacture.

III.—Conclusion.

The Beneficent Creator and the discoveries of learned scientific men thus unite to teach us the important and valuable lesson *that nothing is lost*; nothing, however trifling it may seem to us,

should be despised; nothing should be thrown away without careful consideration of its possible usefulness. Following the example our Heavenly Father Himself gives us, we should despise nothing that passes through our hands.

D A T E S .

I.—Their importance in historical reading.

II.—May be compared to mortar in a building.

- a. Uniting events, as mortar does brick.
- b. Forming a compact, even surface, from a mass of events, as the wall is formed from an irregular pile of brick.
- c. Strengthening the memory, as mortar strengthens the walls.

III.—A memory for Dates will aid us in recalling one historical event by another, as:

- a. A great battle suggests the reign in which it was fought.
- b. Great events suggest great men living at the time.

IV.—Interest in any subject strengthens the memory for Dates, as:

- a. A painter will date from the day when pictures were exhibited, or from the days of favourite artists.
- b. A musician will recall the dates when great composers lived.
- c. Lawyers will date from celebrated lawsuits, or criminal trials.
- d. Parents will date from events in the lives of their little ones.
- e. Students will date from school events, their own triumphs of study, or the holidays.
- f. Farmers date from seed time, harvest time, or will tell you of events that occurred "the year the wheat crop failed," or "the spring the frost killed the fruit blossoms."

V.—Without Dates, History would become a barren account of confused events. One of its most interesting features is to trace the events of Con-

temporaneous Nations, the acts of Contemporaneous Heroes, and mark the influence each has upon the other.

VI.—As an exercise in History the Student will find no work more profitable and interesting than to draw up, for his own use, Chronological Tables, recording the simultaneous events of different nations, as :

1815. June 18th, Battle of Waterloo.

„ „ Hostilities ceased between England and America.

August 6th, Commodore Decatur's fleet arrived off Tripoli.

August 24th, Buonaparte arrived at Madeira.

„ „ „ sailed for St. Helena.

VII.—Conclude by drawing up from Memory a Chronological Table of any year you may prefer.



WHY WE SHOULD REVERENCE OLD AGE.

I.—Introduction.

We are expressly commanded in Holy Scripture to venerate old age, and examples are there given to us of the anger of the Lord at such want of veneration.

II.—The impulses of our nature all incline us to feel that reverence which we are commanded to show in our actions. Veneration, a species of awe for superior wisdom, years, or goodness, seems a spontaneous instinct of our hearts.

III.—Apart from the considerations already mentioned, there are other reasons why Youth should reverence Age.

a. Self-interest : one day we shall wish to exact the same respect we now pay. The active frame will become feeble, the bright eye dull, the high hopes of youth vanish in the sober light of experience. Then, if we

have failed to give reverence where it was due in our own youth we dare not ask it from the young around us.

- b. The relatives whose counsel should guide us, for whom we should feel the deepest respect, are those older than ourselves.
 - 1. Our parents.
 - 2. Grandparents.
- c. Our best and truest friends are also our superiors in age.
 - 1. Teachers.
 - 2. Guardians.

IV.—Old Age exacts our reverence, because :

- a. Wisdom is gained in age.
- b. Learning requires the toil of years.
- c. Experience must be bought by time.

V.—Even in cases where Old Age is ignorant and rude we should reverence :

- a. Gray hairs.
- b. The feeble footsteps tottering to the grave.
- c. The sorrows that all must experience in their journey through life.
- d. The disappointments that have been bravely borne and overcome.

VI.—The Aged who have led virtuous lives especially command our reverence.

- a. They have met and conquered temptations, which assail every living man at some period of his life.
- b. They have bravely fought the battles with evil impulse, intemperance, &c.
- c. They are nearing the grave, and having lived noble, pure lives, are drawing nearer to God.
- d. They are living personations of the power of goodness to overcome evils.

VII.—Even in the case where Old Age seems but the closing of a life of evil, youth should be slow to judge of this.

- a. It is not only difficult, but impossible, for one human being to judge of the temptations of another's life.
- b. Efforts may have been made to live a pure life, the

failure of which may have been forgiven by an overruling Providence.

- c. Secret deeds of good may have gone far to balance and excuse outward deeds of evil.
- d. The close of an ill-spent life should excite our deep compassion.
- e. Scripture commands us—"Judge not, that ye be not judged."

VIII.—Conclusion.

That by every noble impulse of our hearts, by the teachings of Scripture, and by the examples of all ages, we are taught to reverence old age, bow before gray hairs, and respect those passing down the vale of years.

GREAT INVENTIONS.

I.—Introduction.

From the earliest ages every great invention has met at first with ridicule, opposition, and in early times positive persecution. Even in the present age of progress many valuable inventions are delayed and hampered by the sneers or opposition of the prejudiced or ignorant.

II.—Some of the Inventions whose introduction met with the persecutions of the powerful.

- a. Faust, the first printer, was declared to be in league with the devil, and to this day is held up in poem and narrative as under the influence of Satan.
- b. Some of the bloodiest and most destructive riots on record followed the introduction of looms of different kinds into the districts where hand-power had preceded them, as weaving-loom in the districts of England.
- c. The first saw-mill ever erected in England was totally destroyed by a mob of the working-men of the district.
- d. Galileo was obliged to deny all the great discoveries he had made in science, and died in a condition of partial imprisonment and moral abasement.

III.—Compare the persecutions of the past with the honours now heaped upon Inventors, who, in spite of *ridicule* or opposition, prove the value of their

discoveries, and their immense benefits to mankind.

IV.—Name some of the modern Inventors, whose Inventions are of world-wide value, as :

- a. Fulton, inventor of the steamboat.
- b. Morse, inventor of the electric telegraph.
- c. Howe, inventor of the sewing machine.

V.—Name some of the most important improvements upon the Inventions of past generations, as exhibited in machinery, such as :

- a. The printing press of the last century and that of to-day.
- b. The musketry of the Revolution and the needle-gun.

VI.—Describe, either from observation or reading the Patent Office Reports, the enormous increase every year of useful Inventions of every kind, from articles of immense value to all mankind to the little articles that assist the housewife.

Even in toys and trifles we have inventions increasing every year, so that the youngest of the rising generation has the opportunity to criticise the importance or beauty of inventive genius.



MONEY: A BLESSING AND A CURSE.

I.—Considered as a Blessing.

- a. It is a blessing when honestly earned :
 - 1. Encouraging industry.
 - 2. Providing the necessities of life.
 - 3. Providing comforts and luxuries.
 - 4. Enabling its possessor to do good.
- b. It is a blessing when judiciously spent.
 - 1. Increasing the comforts of home.
 - 2. Educating children.
 - 3. Encouraging the industry of others.
- c. It is a blessing when generously spent in works of benevolence and acts of charity :
 - 1. It blesses giver and receiver.
 - 2. It is blessed by fulfilling God's great work of charity.

3. It enables us to lay up treasures in heaven, by sharing our own on earth.
- d. Money, considered as a means of procuring comforts, doing good, aiding our fellow-creatures is truly a blessing.
- e. To be blest in its possession, we must remember the dictates of :
 1. Prudence.
 2. Generosity.
 3. Charity.
 4. Philanthropy.
 5. Christianity.

II.—Considered as a Curse.

- a. Money is a curse when borrowed, entailing upon the borrower :
 1. Debt.
 2. Anxiety.
 3. Wastefulness.
 4. Idleness.
- b. Money hoarded is a curse, promoting :
 1. Selfishness.
 2. Avarice.
 3. Distrust.
- c. Money wasted is a curse, encouraging :
 1. Vice.
 2. Intemperance.
 3. Laziness.
 4. Extravagance.

III.—Compare the lives of some of those in whose hands Money was a Blessing to themselves and others, and some to whom its possession was a Curse.

- a. Peabody, the generous philanthropist.
- b. Celebrated misers.
- c. Celebrated spendthrifts.

IV.—Conclusion.

That money is a blessing or a curse, according as its possessor uses it as a means of comfort and charity ; as an end of life, to be hoarded and cherished ; or as a means of aiding in extravagant pleasures or vices.

MICHAEL ANGELO.

I.—His Birth.

Born at Castle Caprese, in the diocese of Arezzo, in Tuscany, March 6th, 1475.

II.—His Proper Name.

- a. Michael Angelo Buonarroti.

III.—Early Life.

- a. Apprenticed at thirteen years of age to Domenico Ghirlandajo.
- b. Studied in the Academy of Lorenzo di Medici, and patronised by that prince.
- c. Two years spent in Bologna.
- d. First famous work, a Sleeping Cupid.
- e. Went to Rome late in the fifteenth century, and executed the "Pieta," now at St. Peter's.

IV.—Maturity.

- a. Returned to Florence early in the sixteenth century; completed a colossal "David," now on the Piazza Granduca.
- b. First painting. Engaged with Leonardo da Vinci to paint the council hall.
- c. Cartoon of Pisa.
- d. Visits Rome by the invitation of Julius II.
- e. Commences a career as a great painter in 1508.
- f. Visits Rome again.
- g. Some account of the progress and interruptions of his great works.
 1. The ceiling of the Sistine Chapel.
 2. Monument of Julius.
 3. Statue of Moses.
 4. Last Judgment.
 5. Frescoes of the Capella Paolina.

V.—Old Age.

- a. At seventy years of age appears as an architect.
- b. Architect of St. Peter's, from base to dome.

VI.—Unmarried.

VII.—A Poet as well as a Sculptor, Painter, and Architect.

VIII.—Death.

- a. February 17th, 1564, nearly completing his eighty-ninth year.
- b. Body carried to Florence and buried in the Church of Santa Croce.

IX.—Conclusion.

Eulogy upon his famous works in the four great provinces of art; every effort of his genius is marked by a dignity of conception and boldness of execution never yet excelled. Raphael thanked God that he was born in the days of Michael Angelo, and Sir Joshua Reynolds paid the highest tribute to his genius. Time has only added fresh honour to his name, which comes down to us as that of the greatest sculptor, painter, architect, and poet of his age.



THE PAST AND THE PRESENT.

I.—Introduction.

- a. Comparison between the deeds of the past and the present, proves in most instances the great advance in Christianity, civilisation, and refinement.
- b. It proves a narrow mind to constantly refer to the past as possessing superiority over the present.
- c. Even in the remote ages this idea of looking back prevailed. We must look to the past for examples and warnings, but living in the present should keep before our minds always the progress we make.

II.—History teaches us that :

- a. Every age had its noble example worthy of imitation, but also that glaring faults of the past are overcome by the light of reason in the present, as :
 1. Religious persecutions.
 2. Ignorant fear of the wonders of science, &c.

III.—Improvements in Public Life prove that we are wiser and better in national matters.

- a. Laws are founded more upon principle than upon tyrannical power.
- b. Piety forms a barrier to crime, in many instances, where rigid laws in the past have failed to subdue it.

- c. National progress is world-wide. As individuals advance they influence also the countries in which they live. The world has never made one step backward.

IV.—Improvements in Manufactures prove that the Present far surpasses the Past in scientific research and skilful labour.

- a. Compare the hand and steam plough.
- b. The needle and sewing-machine.
- c. The stage-coach and locomotive.
- d. The dress of olden times and to-day, &c.

V.—Improvements in Social Life are as vast and important.

- a. The diffusion of knowledge.
- b. Increase of public schools.
- c. Vast amount of good, cheap literature.
- d. Numbers of magazines and newspapers.
- e. Additional comforts in our homes, our cities, our food, our dress, and the trifles of daily life.

VI.—Conclusion.

Progress is an invariable rule of the world. In some minor matters old people may tell you the world has degenerated, quoting the days of their youth or the events of the past, but the contrary is proved by investigation in history, scientific research, and the light of common reason. If we have lost simplicity, we have gained wisdom; if we have lost some arts that are dead for ever, we have gained in proportion those that are more useful and more widely diffused.

The good of the past is the beacon-light of the present, and its evils should be regarded as warnings. The great lesson of life is always open to us, and it is upon the pages of the past we read its most useful instructions.



A DAY OF ENJOYMENT.

I.—Recall the events that led to a day in your own life, which you now remember with pleasure.

II.—Describe the anticipations and preparations.

- III.—The events of the early part of the day, the companions who shared the pleasure, the journey, if any, to your destination, what you saw, what you heard, what was the most vivid emotion you experienced.
- IV.—How and where you dined ; the surroundings of the table, room, or scenery. How the food tasted to you, and what circumstances led you to relish it.
- V.—The succeeding events of the day, the return home, and the close of your pleasures.
- VI.—Conclude by dwelling upon the pleasant thoughts suggested by recalling this especial day in your life, the memories it awakens, and the reasons why it can never be exactly repeated.



H A P P I N E S S .

I.—Definition.

The agreeable sensation which springs from the enjoyment of good ; pleasure without pain.

II.—Happiness depends upon :

- a.* A clear conscience: the wicked can never be truly happy.
- b.* The desire to make others happy: selfish pleasures will not bring happiness.
- c.* A cheerful disposition: fretful natures can never feel happy.
- d.* A contented mind: we cannot be happy when longing for what we cannot obtain, or hope to gain.
- e.* A habit of looking for the "sunny side" of all events of life.

III.—Sources of Happiness.

- a.* Love for the Divine Father.
- b.* Love for our fellow-creatures.
- c.* An unselfish heart.

IV.—Can Happiness be acquired? It may be greatly increased by :

- a. Looking steadfastly at the blessings of this life, under all circumstances.
- b. Submitting patiently to afflictions, trials, and crosses.
- c. Gratefully acknowledging the wisdom and love of God.
- d. Doing good whenever we have the power.

V.—Value of Happiness.

- a. It is the highest blessing we all crave. To be happy implies a degree of blessings, prosperity, content, and goodness rarely attained in this world.
- b. Its value is comparative.
 1. Happiness is lower than felicity or bliss.
 2. A person released from any pressure of anxiety or pain feels happiness when compared to his former state of suffering.
 3. It admits of infinite degrees of modification, increase, and decrease.

VI.—The Happiness of Children.

- a. Perfect, for the time being.
- b. Their perfect innocence brings happy thoughts, and precludes evil acts.
- c. They have no forebodings of ill, no stings of remorse.

VII.—Conclusion.

That happiness is a comparative blessing, and depends greatly upon ourselves. Perfect happiness can never be attained in this world, but a life of purity and virtue will ensure the perfect happiness promised to angels in the kingdom of heaven.



FAILURES IN LIFE.

I.—Causes of Failures in Life.

- a. Circumstances often beyond our own control to govern or prevent: often such as might be mitigated, if we were not easily discouraged.
- b. Erroneous decisions at some important crisis of our private lives, or in our business affairs.
- c. Following bad advice: even the most kindly meant advice may be injurious, and should be carefully

weighed and considered before being entirely accepted.

- d.* Bad habits: the most dangerous of all stumbling-blocks in the life of anyone; to be most carefully avoided, and, if once contracted, prayerfully resisted till conquered again.
- e.* Haste in decision: the error most likely to happen in youth.
- f.* Over-caution: the error most likely to occur in old age.

II.—Consequences of Failure.

- a.* To make us unhappy and discontented; remorseful if we have ourselves to blame for disaster; fretful and misanthropic if we can trace our disappointments to others.
- b.* Inclining us to waste the valuable time that might be spent in regaining our lost position or possessions, in useless regrets.
- c.* To make us distrustful of our own judgment and abilities; timid in trusting ourselves again in affairs of importance.
- d.* To make us suspicious or distrustful of our friends, often unjustly so.

III.—Uses of Failures.

- a.* To teach us more caution in exercising our own judgment, or accepting the advice of others.
- b.* To teach us humility, since first failures often proceed from arrogance and conceit.
- c.* To point out to us our own deficiencies, and warn us against stumbling again in the same path.

IV.—To avoid Failure we should:

- a.* Cultivate steady moral habits, that the elements of success may exist in our own brains and hands, and not depend upon fortune or favour.
- b.* Be governed by Christian principle, that, if disaster should overtake us, we may have the inward consciousness of having acted with rectitude.
- c.* Never to act upon mere impulse, but consider every crisis carefully before allowing it to govern our actions.
- d.* Guard against wild speculations: the most brilliant schemes that promise sudden wealth without honest labour are the most dangerous temptations to youth.

- e. Listen respectfully to the advice of those who, by superior age, wisdom, or wider experience, have gained a deeper knowledge of the world than ourselves. "Experience keeps a dear school," but the wise will profit by the experience of others, rather than purchase their own at the cost of loss and disappointment.

V.—After Failure in any scheme or enterprise, bravely bear the disappointment, and start again upon new undertakings, wiser from your first reverses.

Never sit down idly to bemoan your troubles, but face the difficulties as they rise, conquer them as far as is possible, and endeavour to ensure future success by avoiding past errors.

Life is a battle-field; the coward will run from the first shot; the timid will stand trembling over the first defeat; the true-hearted, brave soldier, will gather up his forces, even if weakened, and start again upon the track of the enemies of his career, to win victory.

The best motto for the young aspirant who would avoid a total failure in life, is "Try, try again."



DO FLOWERS' SLEEP?

I.—Introduction.

Every natural object seems to require repose and unconsciousness during the still hours of the night, to gather new strength for the coming day. Man must sleep or die. No condition of sickness is so dangerous and distressing as constant wakefulness. The animals sleep from dark till dawn; the birds all sleep. Does the vegetable kingdom require the same repose? Do the beautiful flowers which gem the face of Nature need to renew their beauty, and refresh their strength by losing themselves in sleep?

II.—Argument.

- a. When we mark the sun slowly sinking in the west, a hushed repose seems spread over the whole face of Nature, and if we note the flowers, they seem to be nodding sleepily upon their stems, as if longing to close their eyes and rest.
- b. The marigold drowsily closes leaf after leaf at sunset, and remains closed until the sun kisses it in the morning, to waken and unfold its bright beauty.

- c. The daisy bows its head at night, and gathers its leaves over its heart till early dawn.
- d. Clover remains closed all night.
- e. The morning glory opens at sunrise, and closes for ever at noon.

III.—Is it merely the power of the sun that opens the flowers, or do they really sleep or rest, and waken again?

- a. They will open upon cloudy or rainy days when there is no sunbeam to touch them.
- b. Some kinds of flowers are open until midnight, long after the rays of the sun are gone from them.
- c. The night-blooming cereus, that unfolds in beauty in the darkness, rests or sleeps during the day.

IV.—Conclusion.

That night brings to the flowers a rest or repose from work that corresponds to the sleep of animals. They sleep their long winter sleep under ground, waken in the spring, unfold their beauty all day, and sleep upon their yielding stems all night.

"'Twas a lovely thought to mark the hours,
As they floated in light away,
By the opening and the folding flowers,
That laugh to the summer's day:
Oh! let us live so that flower by flower,
Shutting in turn, may leave
A lingerer still for the sunset hour,
A charm for the shaded eve."

Hemans.

TRIFLES.

I.—What are Trifles?

- a. The value of every earthly possession is comparative, and it is difficult, if not impossible, to define where the line can be drawn that separates important articles or considerations from trifles.
- b. Articles possessing no intrinsic value whatever in themselves, may become component parts of valuable substances, or, by some association, possess for their owner a fictitious value of great weight.
- c. "Straws show which way the wind blows."
- d. Events of such comparative insignificance that they would be passed over unnoticed in daily life, have

decided the fate of nations, protected or threatened human life, or turned the tide of a life interest.

- e. What one person may throw into a dust-heap, another may preserve and cherish till death.

II.—Importance of Trifles.

- a. The earth, the sea, the substance of human manufacture, are all composed of trifles, if each part is taken separately into consideration. What is a grain of sand? Yet grains of sand make the wide sea-beach. What is one drop of water? Yet drops of water form the ocean. What is one brick? Yet piles of brick form the loftiest buildings. Each object of Nature contains such tiny particles in detail, each work of man's hands is constructed of such small materials, that we might safely say there are no such things as trifles.
- b. Trifling words or speeches may assume gigantic importance if repeated under different circumstances, or to other parties. Light, jesting words, seriously described, have separated friends, alienated relatives, and worked untold mischief. Words carelessly spoken will linger on the memory of the hearer years after the speaker has forgotten them, or the circumstances that called them forth. They may rankle bitterly in the mind, or they may return to the memory as beacon-lights of hope in the hours of sorrow. Carefully, therefore, should the words be spoken, that may never be forgotten.

III.—Yet there may be danger of over-estimating the value of Trifles, and in too eagerly grasping and holding the little things, to let the great interests of life pass by; in too carefully cherishing thoughtless words, to let the counsels of wisdom be forgotten.

It is not well to step over a jewel and pick up a pin; to remember an item of gossip, or jesting remark, and forget the Sunday sermon, or the lecture of a learned man. Life is too short to be spent in collecting or remembering trifles.

IV.—Conclusion.

That there is a medium to be observed in the consideration of trifles, founded upon economy, common sense, and discretion, that

should lead us to assign to them their proper place as atoms in a great whole, yet caution us against over-estimating them to the exclusion of wider interests.

Too careless a consideration of trifles marks a spendthrift, a reckless and improvident nature.

Too careful a consideration of trifles marks a miser.

THE VOYAGE OF LIFE.

I.—Introduction.

Man's life, from the cradle to the grave, may be compared to the voyage of a noble ship from port to port, embarking upon the ocean to seek new scenes, returning home again prosperous and heavily laden, or wrecked and crippled; perhaps sinking in mid-ocean, never reaching its first destination.

II.—Birth may be compared to the launching of a ship.

- a. The child needs nurses, care, and attention; the ship needs a crew, a captain, and a pilot.

III.—Early Youth, and the first steps taken in a man's career, may be compared to the noble Ship sailing out of port.

- a. The lad starts forth with high hopes and noble aspirations, the ship sails out with fair winds and sunshine. Or the young man enters life with difficulties threatening every step; the ship is tugged out of harbour in the teeth of adverse wind and tide.

IV.—The reverses and trials of Manhood may be compared to the storms that meet the ship on her voyage.

- a. Man bows to trial, yields to temptation, as the ship is dismantled and crippled by storms. Or, man conquers, and overcomes difficulties and temptations, as the good ship rides gallantly over the waves and resists the fierce gales.

V.—The Man who wastes his life, yields to temptations, sinks into drunkenness, wickedness, or uselessness may be compared to a Wrecked Vessel sinking in *mid-ocean*.

- a.* Hopes, ambition, usefulness, prosperity, all are lost;
the crew of the vessel goes down in the storm.

VI.—The man who arrives at old age, crowned with honour, who has preserved unstained the virtue and purity of childhood, and added to it the wisdom of maturity and the experience of age, may be compared to the gallant Ship returning from her voyage, with a cargo of useful goods, strong and noble.

VII.—As Man looks forward to the grave and life in a Higher World, so the good Ship sails forth again for new scenes.

WHAT IS LIFE ?

“ A gulf of troubled waters, where the soul,
Like a vex'd bark, is tossed upon the waves
Of pain and pleasure by the wavering breath
Of passions.”

L. E. L.

IDLENESS AND LAZINESS.

I.—Definition.

- a.* Doing nothing is idleness.
- b.* Reluctance to move is laziness.
- c.* Idleness may be enforced inactivity beyond the control of the idle person.
- d.* Laziness is the result of a person's own reluctance to be employed.
- e.* Idleness may be the result of physical infirmity, as blindness, paralysis, &c.
- f.* Laziness may exist where every faculty is in perfect health and vigour.
- g.* Idleness in health may be defined as a vice.
- h.* Laziness in health may be defined as a passive sin.

II.—Idleness becomes a crime by furnishing a pernicious example to others, by wasting the opportunities for improvement, and by the implied refusal to contribute our share to the usefulness God demands of all men.

III.—Laziness becomes a crime when it suffers talents to remain unimproved, the brain to grow torpid,

the limbs weak, mind and body to sink into dull apathy for want of energy and self-denial.

IV.—Evils of Idleness.

a. Temptation to vice.

“For Satan finds some mischief still
For idle hands to do.”

b. Bad company, association with others idle and useless likewise.

V.—Evils of Laziness.

a. Waste of talent.

b. Waste of physical vigour.

c. Waste of time.

VI.—Evils entailed by both Idleness and Laziness

a. A youth of uselessness, if not positive vice.

b. A manhood of self-reproach, and the contempt others.

c. An old age of bitter remorse for vices contracted in idle hours, talents unimproved, opportunity wasted, and time lost that can never be regained.

VII.—Conclusion.

Youth is the spring-time of life, when all our powers are in their prime and vigour; to waste these capacities in sloth or idleness is to lay up for ourselves an old age of vain regrets of remorse and repining.

“I would not waste my spring of youth
In idle dalliance. I would plant rich seeds,
To blossom in my manhood, and bear fruit
When I am old.”

Hillhouse.

COMMERCE.

I.—Definition.

The exchange of commodities between different nations and individuals.

II.—Uses to individuals.

a. commerce stimulates industry.

b. Commerce increases wealth.

- c. Commerce gives employment to every class of mechanic, manufacturer, and tradesman; to farmers, labourers, sailors, expressmen, to every class of work people and merchant.

III.—Uses to a Nation.

- a. National prosperity depends greatly upon individual wealth and enterprise; a country where commerce enriches the people must be prosperous as a nation.
- b. Commerce brings to our shores the products and manufactures of other countries, and takes from our own the overplus of our own land and industry.
- c. Commerce enables us to procure the results of ingenuity, enterprise, and industry in other countries and apply these to our own manufacture.
- d. It enables us to study the customs of other countries, and imitate them to our own advantage.
- e. It enables us to study foreign languages.
- f. It gives to youth an opportunity for intercourse with other countries.
- g. It is an intellectual blessing, as it distributes the literature of other countries through our own.
- h. It promotes discovery, improvement, scientific research, and industry in every branch of art or manufacture.

IV.—Conclusion.

That commerce is to a nation as important as breath to a human frame. Without it the country would sink and die. It stimulates every branch of enterprise, learning, refinement, and usefulness, encourages every individual effort of ingenuity, industry and skill, and affects the entire community in its prosperity or downfall.

Without it we should become isolated from foreign countries, lose the benefits of their manufactures, arts, and sciences; be burdened with the overplus of our own produce and manufactures, and be impoverished as a nation and as individuals.

SPRING.

I.—Definition.

The season of the year when plants begin to vegetate and rise.

- a. March.
- b. April.
- c. May.

II.—Spring may be compared to Morning; Nature wakes from the sleep of Winter.

III.—Spring may be compared to Childhood; the season of Hope, Promise, and Sunshine.

IV.—Spring may be compared to a Maiden.

"I marked the Spring as she pass'd along,
With her eye of light and her lip of song,"
W. G. Clark.

V.—Spring may be compared to Resurrection.

"The second birth
Of heaven and earth! awakening Nature hears
The new creating word, and starts to life
In every heighten'd form, from pain and death
Forever free."

Thomson's Seasons.

VI.—Natural beauties of Spring.

- a. The young, tender foliage of the trees; their budding leaves and shoots.
- b. The flowers unfolding in their fresh beauty.
- c. The birds returning from their winter pilgrimage, to pair, to build, and fill the air with song.
- d. The soft, balmy air breaking up the snows of winter, and stirring all Nature to new life.
- e. The tiny, gauzy winged insects flitting about in the sunshine.
- f. The snowy or pink-hued blossoms on the fruit-trees, giving promise of bountiful supplies of juicy fruit.
- g. The crimson berries nestling amongst the green leaves in the strawberry beds.
- h. The young lambs, little chicks, &c.

VII.—Spring is the time when the farmer must prepare for his Summer and Autumn of plenty, his Winter of repose. He must plough, sow, and plant.

VIII.—Conclusion.

The spring of the year is like the youth of man. The seeds sown then will spring forth to blossom and fruit, or the neglected soil will produce only rank, poisonous weeds,

The seeds of knowledge, like the seeds of grain, will bear blessed food in manhood as the grain in summer.

The seeds of vice, like the seeds of noxious weeds, will sprout forth if not carefully removed from the heart and soil.



THE USES OF HAIR.

I.—Different kinds of hair.

- a.* Human hair.
- b.* Horse hair.
- c.* Goat's hair.
- d.* Camel's hair.
- e.* Hog's bristles.
- f.* Mohair

II.—Uses of the various kinds of Hair.

- a.* Human hair, useful for wigs, false curls, chignons, and ornaments, as watch-chains, rings, breast-pins, &c.
- b.* Horse hair, useful for cloth, sieves, pillows, upholstering, &c.
- c.* Goat's hair, useful for shawls, and a coarse kind of shepherd's cloth, caps, &c.
- d.* Camel's hair, useful for shawls, scarfs, &c.
- e.* Hog's bristles, useful for brushes of every kind, wax ends, &c.
- f.* Mohair, for camlets, cloth, &c.

III.—Countries from which the best Hair is obtained.

- a.* The longest and finest human hair comes from France and Germany.
- b.* The best horse hair is obtained in England.
- c.* Goat's hair is found of the finest quality in India.
- d.* Camel's hair also comes from India.
- e.* Hog's bristles are found in the Western United States.
- f.* Mohair from Turkey.

IV.—Articles manufactured from Hair are amongst the most useful in traffic, in domestic life, for ornament and convenience.

They unite the beauties of delicacy and strength in a greater degree than those made of any other material. Every grade of hair has its commercial value. The cheaper and more common kinds are used by plasterers, upholsterers, and other manufacturers, in various ways, while the finer kinds are the basis of an almost endless variety of useful and ornamental articles.

V.—Describe as far as you can, from observation or reading, the process of manufacture that turns

- a.* Human hair to wigs.
- b.* Horse hair to hair cloth.
- c.* Goat's hair to shawls.
- d.* Camel's hair to scarfs.
- e.* Bristles to brushes.
- f.* Mohair to cloth,

LABOUR.

I.—Definition.

- a.* The exertion of physical or mental power to perform an allotted portion of work.

II.—Treatise.

- a.* Labour is a divine ordinance, enjoined upon us by Scripture teaching: "Six days shalt thou labour, and do all thy work." In many parts of the Bible we are enjoined to labour, and sloth and idleness are condemned by Holy Writ.
- b.* The examples of Nature teach us that labour is universal. Nothing remains idle in the great mechanism of the Creator.
 1. Animals perform their work.
 2. Birds build their nests, feed their young, &c.
 3. Vegetables, insects, minerals, all in their own sphere, work out their respective uses.
- c.* No enjoyment is so keen as the pleasure that follows the consciousness of having conscientiously performed our daily labour.
- d.* Every faculty of human nature, physical and mental, is improved and strengthened by proper labour, and developed to its full beauty by exercise.
- e.* Labour of the past.
 1. Is an example for our guidance.
 2. A stimulus for our ambition.

3. Points to deeds and works we should strive to emulate.
 - f. Labour of the present.
 1. Keeps the vast social machinery of the world moving.
 2. Promotes civilisation, improvement, comfort, happiness, and prosperity.
 - g. Labour of the body.
 1. Builds our cities, houses, railroads, bridges, fences, &c.
 2. Provides our food, clothing, &c.
 - h. Labour of the brain.
 1. Gives us our newspapers, books, inventions, intellectual pleasures, &c.
 - i. Labour of the head and hand.
 1. Produces our musicians, painters, sculptors, writers, &c.
- Labour is everlasting.
1. Should man cease to labour, the world would fall to ruin; we should freeze, starve, die miserably.
 2. Labour is a blessing to society, as idleness is a curse.

"Labour is life !—'Tis the still water faileth ;
 Idleness ever despaireth, bewalleth ;
 Keep the watch wound, or the dark rust assaileth."
Osgood.

MUSIC.

I.—Definition.

- a. Melody, or harmony.
- b. Vocal music—singing.
- c. Instrumental music—harmony or melodies produced upon the violin, harp, pianoforte, or other musical instrument.

II.—Antiquity of Music.

- a. Mentioned in the Old Testament in many places.
- b. Mentioned in ancient literature. Polybius ascribes the early refinement of the Arcadians to their love for music.

- c.* It was an art cultivated from the earliest ages in Greece and Rome.

III.—Music is universally loved and cultivated.

- a.* Every nation has music in some form, even the most barbarous.
- b.* In civilised countries we find music cultivated as one of the most brilliant and refined accomplishments.
- c.* It is accepted as a form of worship in every part of the world.

IV.—Influence of Music.

- a.* The favourite recreation of the most refined intellects and most cultivated minds.
- b.* It has an unequalled power and charm in the home circle.
- c.* It cannot be degraded.
- d.* It soothes the weary.
- e.* It comforts the suffering.
- f.* It cheers the afflicted.
- g.* It solaces the invalid.

V.—Value as a Study.

- a.* It requires patience, perseverance, taste, and talent in its cultivation.
- b.* It trains at once the mind, the eye, the fingers, and the voice.

VI.—Value as an Accomplishment.

- a.* It is an unfailing source of pleasure to ourselves.
- b.* It gives us the power to impart pleasure to others.

VII.—No Accomplishment is so graceful, so pleasing, and so universally popular as a good Musical Education, whether of the voice or the fingers.

Every form of public entertainment provides music as one of its chief attractions. It is the natural, spontaneous outburst of joy in Nature. the birds sing, and music can be heard in the murmuring waters, the wind amongst the trees, &c.

“ There’s music in the sighing of a reed,
 There’s music in the gushing of a rill ;
 There’s music in all things, if men had ears,
 Their earth is but an echo of the spheres.”
Byron.

UMBRELLAS.

I.—Definition.

- a.* A shade, screen, or guard, carried in the hand to protect the head from the rays of the sun, or from rain or snow.
- b.* A canopy of silk, cotton, or other cloth, stretched over whalebones, fastened to a handle, and small enough to be carried in the hand.

II.—Antiquity of Umbrellas

- a.* Found in pictures of very ancient date.
- b.* Traced to very early use in China.
- c.* Mentioned as in use in Rome and Greece in very ancient days, by :
 - 1. Juvenal.
 - 2. Ovid.
 - 3. Claudian.

III.—Their use in ancient days confined strictly to the noble and wealthy.

- a.* The Sultans of the East had costly umbrellas carried over them.
- b.* In some parts of the East the grade of society was decided by the permission to carry an umbrella, and it is still a law in some countries to lower the umbrella in passing the palace of the monarch.

IV.—Their introduction into Europe.

- a.* Adopted in England and France, from China, in the seventeenth century.
- b.* John Hanway was the first man that carried an umbrella in London.

V.—In the present day the use of the Umbrella as a protection from sun and storm is universal. All countries use it, and in civilised countries the poorest as well as the wealthiest carry one.

VI.—Value of Umbrellas.

- a.* As a shade from the sun.
- b.* As a protection from storms.
- c.* As a branch of industry.
- d.* As an article of traffic.

VII.—Materials used in the manufacture of Umbrellas.

- a.* Iron and whalebone for the frames.
- b.* Wood, ivory, bone, &c., for the handles.
- c.* Silk, cotton, alpaca, &c., for the covers.

VIII.—Differences in Umbrellas.

- a.* The delicate silk, ivory-handled umbrella of the city lady.
- b.* The slim, elegant umbrella of the city dandy.
- c.* The stout, comfortable-looking umbrella of the family man.
- d.* The bulky cotton umbrella of the huckster woman.
- e.* The little alpaca umbrella of the school-girl.

M O S S E S .

I.—Definition.

- a.* A plant growing upon trees, rocks, and stones.

II.—Varieties of Mosses.

- a.* The forest moss.
- b.* The mountain moss.
- c.* The sea moss.
 - 1. The forest mosses grow in shady, moist places, upon trees, and the banks of narrow streams.
 - 2. The mountain moss is found clinging to the rocks and stones.
 - 3. The sea mosses are found on the rocky coasts.

III.—Description of Mosses.

- a.* Minute plants, flowering once a year.
- b.* Sea mosses of the most exquisite and fragile beauty, yet enduring the fiercest storms.
- c.* Some species branch in long stems clinging to the rock or tree.
- d.* Some, entirely without stems, grow like a delicate rosette of small leaves.
- e.* They are of various colours—green, brown, pink, orange, and white. The Hypnum is of a deep orange colour, the Sphagnum is pure white, &c.
- f.* Their structure is most fairy-like, yet they are the most hardy plant known.

IV.—Climate best suited to Mosses.

- a.* They grow luxuriantly in all climates.
- b.* Are found in Iceland in great beauty.
- c.* Spitzbergen mosses are famous for their loveliness of form and colour.
- d.* The highest mountains of Scotland have most luxuriant mosses.
- e.* Alpine mosses, beautiful and hardy.
- f.* Yet the torrid zone produces its own exquisite forest and mountain mosses.

V.—Value of Mosses.

- a.* They are a most beautiful ornament, and the work of framing and arranging them gives employment to a large number of persons.
- b.* Iceland mosses possess medicinal properties of great value.
- c.* Irish mosses possess nutritive qualities, and are used for food.

VI.—Name and describe some of the various kinds of Mosses, as :

- a.* Lichens.
- b.* Tree moss.
- c.* Rock moss.
- d.* Coral moss.
- e.* Fir moss.
- f.* Club moss.

P I T Y .

I.—Definition.

The feeling of compassion excited by the sight of poverty, helplessness, suffering, &c.

II.—Treatise.

- a.* Pity is a Christian impulse springing from one of the holiest feelings of our hearts. We have the example of our Saviour to bid us cherish it, and the counsel of his doctrine points it out as a sacred feeling.
- b.* Pity prompts us to:
 1. Aid the suffering.
 2. Nurse the sick.
 3. Give to the poor of our own abundance, or spare them something from our slender means.
 4. Console the afflicted.

- c. Pity should be extended not only to the sufferer, but the sinner. No one can estimate the temptations of another, the suffering he may conceal, the remorse he may feel. Christ Himself sets us the example of divine pity for sin, and enjoins us to remember our own failings before judging our fellow-creatures.
- d. Pity for the poor is also a divine teaching; we are told in Proverbs that: "He that hath pity upon the poor lendeth to the Lord."
- e. Every human being is liable at some time in his life to need the pity of his fellow-men.
 1. Rich, he may become poor.
 2. Strong, he may become crippled.
 3. Young, he must become aged.
 4. He may become blind, deaf, palsied, idiotic.

If in his strength, health, and pride, he turns scornfully from the sufferings of the weak, afflicted and poverty-stricken, he cannot expect, in his own sorrows, the pity he refused to extend.

- f. Pity is an attribute of manliness and strength as well as of gentleness and pity. We find authority in history that the bravest soldiers, the most world-renowned heroes, were tender-hearted, and extended compassion to the weak, wronged, or suffering. Brave hearts are not cold, cruel hearts, but unite the tender compassion of the woman with the courage of the hero and warrior. Instances of this kind could be given from various authorities.

"The brave are ever tender,
And feel the miseries of suffering virtue."

Martyn.

DANCING.

I.—Definition.

Movement in measured steps, to fast or slow music.

II.—Antiquity of Dancing.

Has existed from the earliest ages. Mentioned in various places in Scripture.

1. David danced before the ark.
2. The maidens of Silo were dancing when carried off by the tribes of Benjamin.

b. Mentioned in classic literature :

1. Aspasia taught Socrates to dance.
2. Lycurgus approved of dancing.
3. Plato mentions dancing with praise.
4. Cicero reproaches Gabinius for being too fond of dancing.

III.—Popularity of Dancing.

- a.* No part of the world known where dancing does not exist : in some countries as a recreation, in some as a national festival, and in others on sacred or even mournful occasions.
 1. The Chinese have certain dances for each great public festival and occasion.
 2. The American Indians have their "medicine dance," "war dance," &c.
 3. In civilised countries dancing is always a recreation. The ballet, the ball-room, the social party, the dancing school, and other public and private gatherings encourage dancing.

IV.—National Dances characteristic to a great extent of National Peculiarities.

- a.* The slow Germans excel in the graceful, gliding Waltz.
- b.* The lively French excel in the Polka.
- c.* The Spanish peasantry give us the Bolero, with its elastic movements and graceful steps.
- d.* The dignified English walk through stately Quadrilles.
- e.* The Americans, whose nationality traces from all European nations, import their dances, and dance Polkas, Quadrilles, Waltzes, and Spanish Dances.

V.—Usefulness of Dancing.

- a.* Dancing is not only a graceful accomplishment, giving a pleasant charm to social gatherings, but it is also a healthful exercise, and in moderation imparts strength and elasticity to the limbs, grace to the motions of the body, and ease to the manners of the young.

VI.—Dangers of Dancing.

- a.* Too great fondness for dancing is not to be desired. It takes time from more valuable acquisitions, leads to late hours, too much excitement, &c.

A SMILE.

I.—A Smile is to the Human Face what sunlight is to a Beautiful Landscape—it cheers, brightens, and gladdens all who feel its influence.

II.—To be really beautiful, a smile must come upon the Face direct from the impulse of the Heart; be sincere, be suggested by kindly feeling, affection, or real sympathy.

- a.* A smile that is forced is merely a painful distortion of the face.
- b.* A smile that comes from the desire to deceive is worse than a frown.
- c.* Smiling cannot be artificial. If it is an acquired grimace, it ceases to be a smile.

III.—Various kinds of Smiles.

- a.* The beautiful brightening of the eye and lip called forth by love, or the smile of affection.
 - 1. The mother's smile.
 - 2. The babe's smile.
 - 3. The smile of old age.
- b.* The glad light of the eyes, called forth by pleasure.
- c.* The gentle, peaceful brightness, called forth by happiness and content.
- d.* The painful contortion of the face, called the sarcastic smile.
- e.* The haughty curl of the lip, called the proud smile.
- f.* The cruel expression, called the bitter smile.

IV.—Power of a Smile.

- a.* A smile will cheer and warm the heart of the unhappy.
- b.* An encouraging smile will give new energy to the despondent.
- c.* A loving smile will win at once the heart of a little child.
- d.* Nothing will make home so winsome, bright, and beautiful as smiling faces there.

V.—How to gain a Smiling Countenance.

- a.* Cultivate a contented spirit, and smiles of happiness will follow.

- b. Banish fretfulness, and there will be no frowns to chase smiles away.
- c. Look always for the "silver lining" to clouds, the bright side of the picture of life, and a cheerful smile will become habitual upon the face.

VI.—Compare the Face always brightened by a Smile, and the Face always darkened by a Frown.

- a. One beautiful, the other painful.
- b. One spreading an atmosphere of happiness, the other shrouding all in gloom.

VII.—Smiles of Life.

- a. The babe smiles in sleep.
- b. The child smiles in its mother's face.
- c. The youth smiles at the visions of hope.
- d. The man smiles at the pleasures of memory.
- e. The aged smile peacefully in the presence of death.

"Triumphant smiles the victor brow,
Fanned by some angel's purple wing."

Barbauld.

IS POVERTY A CURSE?

I.—Introduction.

In all ages, in every country, and under all circumstances, human nature craves the possession of comfort and longs for riches. The civilised wish for riches to gratify all the tastes of an educated mind, or the vulgar ostentations of an ignorant one. The savage who has most beads and feathers is envied by his companions, and struts about with arrogance. Poverty, from the earliest ages, has been regarded as a misfortune, a pitiable condition, and a curse.

II.—Treatise.

- a. In considering the question, "Is poverty a curse?" we will first consider what emotions a state of actual poverty would awaken in the mind of a virtuous and ambitious man.
 - 1. It would stimulate energy.
 - 2. It would suggest industry.
 - 3. It would excite hope.
- b. He would consider that, in order to better his worldly condition, he must observe the virtues of:

1. Temperance.
 2. Integrity.
 3. Punctuality.
 4. Application.
- c. Necessity acts as a tonic upon a truly healthy mental and physical organisation.
1. Bracing the body.
 2. Stimulating the mental faculties.
- d. Temporary deprivation teaches us to appreciate renewed blessing.
1. Pleasures earned are twice enjoyed—in anticipation and realisation.
 2. Luxuries that come but rarely, and at the price of hard labour, can never satiate.
 3. Deprivation makes renewed enjoyment keener.
- e. Poverty, and the consequent difficulty of procuring pleasure in this world, will often take our hearts away from worldly prospects to work for happiness and heaven.
- f. The enervating effect of a life of luxury is daily proved around us all.
- g. Distinguished men of all ages and of all countries, as a rule, are men who have struggled to eminence from conditions of comparative or positive poverty. Rarely are cases found where a child born in the lap of luxury, reared in wealth, distinguishes himself in manhood or age.
1. Columbus was the son of a poor wool-comber of Genoa.
 2. Robert Burns was the son of a poor peasant of Scotland.
 3. Stephen Girard, at twelve years of age, sailed from France to the West Indies as a cabin-boy.

III.—Conclusion.

Poverty, accepted as a dispensation of Providence, is not a curse, but may be made a blessing. Work in youth will give zest to repose in age. Experience of poverty will teach us to be considerate and charitable to others, when, by energy and industry, we have earned the power to give from our own stock of worldly comforts.

“Be honest poverty thy boasted wealth;
So shall thy friendships be sincere, tho’ few,
So shall thy sleep be sound, thy waking cheerful.”

Havard.

COMMON THINGS.

I.—What are Common Things?

- a. "It is only a common thing!" will often fall from the lips in accents bordering upon contempt, as if to be common implied being vulgar and mean. Yet, what things around us are most common? Our most precious possessions.
1. Sunshine is common: rich and poor share it alike.
 2. Rain is common: it needs no money to purchase a shower; the millionaire can no more command it than the beggar.
 3. Flowers, in beauty surpassing all man's work, are common.
 4. Fruit, sweeter than man's rarest confections, is common.

II.—Value of Common Things, compared with the value of Rare Things.

- a. Iron is common; gold is rare: which could we best spare from daily life?
- b. Glass is common; diamonds are rare: which most contributes to human comfort?
- c. Silk is rare; cotton is common: which could we dispense with most easily?
- d. Bread is common; rich food is rare: could we exchange one for the other?

III.—Common mental attributes bring happiness more frequently than Rare Ones.

- a. Genius and content.
- b. Talent and common sense.

IV.—Conclusion.

Science and art combined have produced wonderful and brilliant effects of light for the ball-rooms of the gay, the palaces of royalty, the homes of the opulent, the halls of festivity; but more brilliant and beautiful is the sunshine that floods alike the cabin of the poor peasant and the palace of the prince. The windows of the jeweller display flashing gems and costly ornaments, but in the meadow we find the humble violet, whose beauty no skilled lapidary can rival.

So genius and talent may illumine the minds of a few, and

shed abroad wonderful radiance; but the common attributes of content, good sense, cheerfulness, and kindness, will contribute more to the universal happiness of life than the fiery beauties of genius and talent.

Honour, not contempt, to common things.

C O F F E E .

I.—Definition.

The berry of a tree of the genus *Coffea*.

II.—Sources from which Coffee is obtained.

- a.* The coffee plant grows in Arabia, Persia, and Southern America. It will grow to the height of sixteen feet, but the plants are generally stunted to four or five feet for convenience in gathering.
- b.* Description of the plant:
 1. Upright stem with light-brown bark.
 2. Horizontal branches crossing each other, and forming a sort of pyramid.
 3. Flowers grow in clusters at the base of the leaves. Very fragrant, and pure white.
 4. Berries grow in clusters along the branches, under the axils of the leaves.

III.—History of Coffee.

- a.* Persia claims the first use of coffee.
- b.* In 1652 brought by Thevenot into France.
- c.* Presented to Louis XIV. by the Sultan of Turkey.
- d.* Turkish legend asserts that a sheep-tender discovered the stimulating effect of the berries upon his sheep, and so introduced the use amongst the Turks.
- e.* In 1720 coffee was introduced into the West Indies by a sea captain, who was entrusted with three roots from the Jardin des Plantes, to take to Martinique. The voyage being a long one, the supply of water ran short, and two of the plants died. The third one was kept alive by half the captain's own ration of water, and from it seed was obtained to start the growth of coffee in Martinique.

IV.—Countries from which Coffee is obtained.

- a.* The best coffee is Mocha, from Arabia Felix.
- b.* Java produces a fine coffee.
- c.* Bourbon, Rio Janeiro, West Indies, &c.

V.—Value of Coffee.

- a. Forms an important article of commerce.
- b. Employs large numbers of people in the cultivation of the plant, gathering of the berries, and sale of the coffee.
- c. It is a nutritious, stimulating, and pleasant beverage.
- d. To the soldier it is of inestimable value.

VI.—Coffee is in use in almost all parts of the world. Turkey consumes immense quantities. France and Germany use it freely, but next to Turkey the United States of America uses it most freely.

VII.—Many object to the use of Coffee; but, like many other articles of food, it suits some constitutions and does not suit others.

When Voltaire was told that it was a slow poison, he answered that it must be very slow, as it had been over seventy years killing him.

**ABSENT FRIENDS.****I.—Introduction.**

In this world of change, everyone is called upon to feel the pain of separation from friends endeared by association or acts of kindness. The most affectionate are severed by circumstances, often having the width of the ocean between them.

II.—Treatise.

- a. Affection is kept warm by kind remembrance.
- b. Tender recollection will dwell upon words spoken by the absent, and the memory of their acts will be cherished with pleasant recollections.
- c. Their return to us, or our joining them, will be anticipated with delight.
- d. The circumstances under which separation took place will seriously affect our thoughts.
 - 1. Parting in anger. Time heals rage.
 - 2. Parting in affection. Time increases love.
 - 3. Parting in sorrow. Anticipated joy of meeting again.
- e. Separation by death.
 - 1. Memory of friends becomes then a holy and pleasant duty.

2. Faults are forgotten when the grave closes over them.
 3. Virtues are remembered with reverence when associated with death.
 4. But few homes are without their unforgotten dead, whose memory is associated with some spot or hour.
- f.* Compare the pain of parting and the pleasure of meeting.
1. After a journey.
 2. After years of separation.
 3. Hope of reunion in another world.

"The joys of meeting pay the pangs of absence ;
Else who could bear it ?"

Rowe.

NEWSPAPERS.

I.—Definition.

A sheet of paper printed and distributed at regular intervals, for conveying intelligence of public passing events, news, advertisements, legislative actions, public documents, and such matter as interests the community at large.

II.—Information obtained from Newspapers.

- a.* Varied in character.
- b.* Generally reliable.
- c.* New and interesting.

III.—Old Newspapers.

- a.* Often valuable as a reference for past events, dates, &c.
- b.* Items overlooked in a first careless perusal are found interesting when glancing again over old papers.
- c.* Met abroad, an old newspaper from home is like the face of an old friend.

IV.—Value of Newspapers.

- a.* Aid in conversation.
- b.* Assist in acquiring a correct knowledge of the existing world and transpiring events.
- c.* Complete history of the day in contemporary journals.
- d.* Keep alive our sympathies with our fellow-men.
- e.* Warn us against frauds, swindling, and other crimes, whose detection is published daily.

f. Give us useful information regarding discoveries in science, utility, &c.

V.—Give your own views of the Moral, Religious and Political importance of Newspapers—their influence upon Public Questions; their influence in Daily Life.

VI.—When unobtainable, Newspapers are missed like relatives or dear friends; the eagerness to obtain Newspapers is always observable in those who are out of the reach of mail communication, travellers, and others.



WANT OF OCCUPATION.

I.—Idleness depresses the Mind.

- a.* It occasions remorse by driving us to vices in pursuit of mere pleasure.
- b.* It occasions weariness.
- c.* It enfeebles the intellectual powers.

II.—Idleness causes Illness.

- a.* By depriving the body of exercise.
- b.* By destroying the appetite.
- c.* By enfeebling the physical powers.

III.—Retiring from Business, by depriving a man of customary Occupation, causes him to become ill, fretful, and discontented, where, if he had continued his daily work, he would have preserved both health and spirits.

IV.—The idea of Rest often a mistaken one.

V.—Examples.

- a.* A sea captain on a farm.
- b.* An active city merchant retiring to country life.
- c.* Youth spent in amassing wealth for old age to spend.

VI.—General Remarks.

- a. The restlessness of unimpaired energy in an idle life.
 - b. Diseases of the brain often caused by want of occupation.
-

IS RECREATION NECESSARY?

I.—The necessity of occasional Relaxation a self-evident fact.

- a. Nature calls for it.
- b. Incessant work causes illness.
- c. Incessant mental application produces insanity.
- d. Even the most unhappy crave it.
- e. Natural impulses demand it.

II.—Early Pastimes.

- a. In the early stages of the world nearly all pastime was of a purely physical nature.
- b. Sports of ancient Rome and Greece.
- c. Sports of Old England.

III.—First advance towards Mental Recreation.

- a. The Olympian games, combining the display of physical strength with the crowning of the poets with laurel.
- b. Introduction of the drama in England in 1391. Mysteries, the first dramas.
- c. Masques introduced in France.

IV.—Modern Recreation.

- a. Physical Recreation of to-day.
- b. The modern drama and opera.

V.—The Uses of Recreation.

VI.—The danger of seeking Pleasure as a Business rather than a necessary Relaxation from Physical or Mental Labour.

VII.—General Remarks.

TRUE RELIGION.

- I.—The importance of early Religious Instruction can never be over-estimated. Its influence can never be wholly eradicated.
- II.—It should be imparted cheerfully; it is a mistake to imagine True Religion gloomy and forbidding. Scripture tells us her “ways are ways of pleasantness, and all her paths are peace.” How, then, can gloom follow her footsteps?
- III.—Religion calls for the exercise of every Virtue.
- a.* Gratitude to our Heavenly Father.
 - b.* Humility, patience, &c.
- IV.—The Restraints of Religion.
- a.* They become additional pleasures to the truly pious.
 - b.* They contribute to our eternal welfare.
 - c.* They fortify the mind to bear all earthly troubles, all bodily afflictions.
- V.—True Religion, compared with merely observing Religious Forms and Outward Show.
- a.* The one proceeding from the heart.
 - b.* The other from pride, policy, or hypocrisy.
- VI.—Name some instances of the death-beds of True Christians, and great Philosophers who denied Christ.
- VII.—No earthly possession can compare with True Religion.



THE FINE ARTS.

- I.—Cultivation of the Fine Arts a proof of National Progress.
- a.* In Greece, in palmy days, we find the greatest poets and painters.

- b.* Rome's decline marked by the decline also of the fine arts.
- c.* France the patron of Fine Art in all times of national prosperity.

II.—The advance and progress of the Fine Arts in Great Britain.

- a.* How art is encouraged.
- b.* Name some of the principal academies for the cultivation of the fine arts.

III.—Is Love of Art to be Encouraged ?

- a.* It elevates the mind.
- b.* It expands the intellect.
- c.* It gives exercise to the noblest faculties.

IV.—Mention some of the most famous Artists of the world.

- a.* Michael Angelo, Raphael, &c.
- b.* Beethoven, Bach, &c.

V.—Mention some famous Works of Art.

- a.* Apollo Belvidere, &c.

VI.—Trace, as far as you can, the progress of the Fine Arts in your own City and Country.



MEMORIALS.

I.—From the earliest age Memory has power and influence.

- a.* The babe remembers its mother's face.
- b.* The child has memory for a dead pet.
- c.* The youth has memory for dead friends.

II.—The secret Memorials of all Hearts.

- a.* Every heart cherishes some memorial.
- b.* Of dead relatives.
- c.* Of absent friends.

III.—Various Memorial Objects.

- a.* Portraits the most valuable.
- b.* Hair cherished for a life-time.
- c.* The little shoes of a dead child.
- d.* The flowers taken from a coffin.

IV.—Carefully cherished through Life.

- a.* Name instances where such memorials as pictures, hair or jewellery, worn by the dead, are held as most treasured possessions.
- b.* Relate any instance you may recall from reading or experience.

V.—Uses of Memorials.

- a.* To keep the “memory green.”
- b.* As heirlooms or relics.

VI.—General Remarks on Memorials.

- a.* Love dictates their preservation, yet resignation should prevent the over-indulgence of painful memories.



WORDS OF PRAISE.

I.—Introduction.

Words of praise, not flattery, but warm, true appreciation of what is meritorious, are too seldom the reward of earnest, pains-taking industry. Flattery does harm—stimulates vanity and gives an unhealthy tone to the mind; but flattery and praise are as distinct as falsehood and truth.

II.—Treatise.

- a.* Why is praise given? To make happy the heart of one striving to do what is right.
- b.* Praise, therefore, returns to you again; for just in proportion to the effort to increase the happiness of others, is our own happiness increased.
- c.* Kindness and good-will dictate words of commendation, and these will fill any home with a moral sunshine.
- d.* Simply approving of the merit of another is not enough; you must speak of it. The gold of kindly feeling is of no value so long as it is hidden in the mine. It must be coined into bright, loving words.

to give happiness to the hearer. Silent appreciation is very well, but words of kindly praise are better.

- e. Words of praise stimulate an ambition to deserve still further commendation. "If I have done so well, I may yet do better," will be the answer given them in the heart of the hearer.
- f. Words of praise encourage the timid and cheer the despondent. A labour that has been accomplished under discouraging circumstances will often look dull and valueless, but a few words of kindly commendation will brighten it, and make it seem of far greater worth.

III.—Conclusion.

Words of praise, when preserved, are a reward for well doing, a stimulus to good deeds, an encouragement to the timid, a comfort to the despondent, and should be scattered freely as the sunbeams. They make home bright, gladden the heart, and are a sure method of inspiring happiness. While we praise, we must avoid flattery, which is falsehood, not the well-earned reward of merit.

"Who would ever care to do brave deed,
Or strive in virtue others to excel,
If none should yield him his deserved meed,
Due praise, that is the spur of doing well?
For if good were not praised more than ill,
None would choose goodness of his own free will."
Spenser.

COURTESY AT HOME.

- I.—Courtesy is that delicate attention to the feelings of others that leads us to avoid any act or deed that can cause them pain or inconvenience—to give to others the kindly care that will add in every way to their comfort and happiness, and keep all around us in a state of pleasant feeling. The foundation of Courtesy is unselfishness and the desire to please.

Where can its influence be more grateful and more lasting than *at home*? Who can so well appreciate the pleasures of courtesy *as those with whom we are in daily intercourse.*

II.—Consider the charm that would be diffused in our homes if every member made it a rule to observe all the kindly Courtesies of life, making the same effort to be agreeable to each other, as they would feel bound to make in a social circle of friends or acquaintances.

III.—Many persons who are the very pink of politeness in company, at home are petulant, rude, and tyrannical, keeping the atmosphere that should be most serene, clouded and dull; carrying the face that beams with smiles outside, gloomy or indifferent inside; giving abroad Smiles and Courtesy, and carrying Gloom and Rudeness home to greet those who are dearest to them.

IV.—Describe the entrance of a stranger into a sitting-room that has been the scene of a domestic quarrel.

a. The smiles that succeed frowns.

b. The ready attention to the comfort of the visitor.

c. Selfishness more powerful than love.

V.—It is not enough to refrain from actual unkindness or gloom; real kindness and cheerfulness must be exerted, to make our homes what they should be—the brightest spots on earth.

The man who will carry a costly bouquet to a mere acquaintance and allow his sister to move a heavy piece of furniture unaided, is not a true gentleman, if his manners abroad are the most polished in the world.

The talents or accomplishments that will charm a circle of friends will surely make home happier if displayed there.

VI.—What is Courtesy at Home?

It is the true, inborn politeness of heart, that will make a man carry to his mother the book she has expressed a desire to read, invite his sister to a pleasant walk or drive, play for an hour with the little ones, assist his younger brother with a difficult lesson, watch the plates at table to supply them with what is within his reach, and refrain from any rudeness, sarcasm, or vulgarity, that can wound or annoy others.

VII.—Conclusion.

Happy is the home where selfishness is not allowed to enter, and where gentle, forbearing courtesy is the rule of all, where the happiness of all is the consideration of each one.

There the father enters to find his coming expected with loving welcome, to give his praise for meritorious acts or words, and receive the respectful affection of his children. There the mother rests from weary work in the active willingness of her children to share her burdens. There sisters and brothers unite in loving emulation, to win the smile of their parents, to make each other happy by loving words and thoughtful acts.

"The mild forbearance at a brother's fault,
The angry word suppressed, the taunting thought
Subduing and subdued, the petty strife
Which clouds the colours of domestic life;
The sober comfort, all the peace that springs
From the large aggregate of little things—
On these small cares of daughter, wife, or friend,
The utmost sacred joys of home depend."
More.

R A I N .

I.—Definition.

Water falling in drops, which differ from mist, in being distinctly visible, and from fog, by falling instead of remaining suspended in the air.

II.—Causes of Rain.

- a. Difference of temperature in the same locality.
- b. Uniform temperature, the water evaporating, would cause it to be absorbed into vapour until the air was saturated, and we would live in perpetual fog and mist, without snow or rain.
- c. In cold countries the absorbing power of the atmosphere is greater than in warm, and the greater the height from the earth the greater the power of condensation. Hence we find a greater frequency of rain and snow in cold countries, and perpetual snow on the mountains.
- d. When the air is filled with vapour from long-continued evaporation, a sudden rush of cold currents of air from above will reduce the temperature, diminish the power of the atmosphere to retain moisture, form clouds, and rain follows.

III.—Rain is condensed, cooled vapour, pressed from the atmosphere like water from a sponge.

IV.—Value of the Rain.

- a. It waters the earth, increasing fertility, cooling the air, and providing water for the use of animals and man.
- b. All nature revives after a rain-storm, proving its power of usefulness.
- c. A continued drought is one of the greatest misfortunes that can befall a farmer. Cattle suffer and die, vegetation languishes and is destroyed, and disease is generated and spread. How gratefully, after such a season, we watch the gathering clouds and greet the falling rain.

"When the black'ning clouds in sprinkling showers
Distil, from the high summits down the rain
Runs trickling, with the fertile moisture cheer'd
The orchards smile, joyous the farmers see
Their thriving plants, and bless the heavenly dew."

Phillips.

THE MARCH OF DEATH.

I.—Introduction.

The march of death is relentless, universal; none can escape; no place is safe from the quiet footsteps that leave desolation behind.

II.—Treatise.

a. Death at sea.

1. The waters receive the cold, still form, that left the shore full of life and hope of meeting friends across the ocean.
2. The waves close over the still living forms that cry and pray, as the wrecked vessel sinks down to destruction.

b. Death at home.

1. Surrounded by loving friends.
2. In youth's bright hour.
3. In the blessed peace of an old age following a well-spent life.

c. Death in infancy.

1. Spared all life's sorrows.
2. Innocent, pure, and holy.

- d. Death abroad.
 - 1. Lonely and desolate.
 - 2. The news carried across the sea to mourning friends.
- e. Sudden death.
 - 1. In travel.
 - 2. By disease.
 - 3. A fall, sunstroke, &c.
- f. The sailor's death.
- g. Death on the battle-field.
- h. Death in the hospital.

III.—Conclusion.

Whatever of evil we may escape in life, whatever of good we may miss, one lot awaits all mankind that he cannot escape. We must all yield to the march of Death. We cannot bar the way for the conquering warrior who steadily advances towards us, every day drawing us onward to the inevitable end.

He may come quickly, snatching us from the cradle.

He may come in hours of deepest joy—to the bridegroom at the altar, to the mother caressing her first-born, to the youth who has touched Fame's golden circlet.

He may come in our deepest anguish—taking the widow from contemplating her husband's corpse; the child upon its dead father's bosom; the wretch who has lost all hope of life.

He may claim the philanthropist with his hands distributing merciful gifts: he may strike down the murderer beside his victim.

No age will save us, no place will hide us, when Death seeks us.

Let us, then, so live that the grim monarch will be greeted as our truest friend, that he will but unbar for us the portals leading to a glorious immortality.

"Death's but a path that must be trod,
If ever man would pass to God."

Parnell.

G R O W I N G O L D .

I.—Introduction.

Youth must yield to the inevitable march of time, and as surely as our pulses beat with life, so surely we must obey the law of Nature and grow old.

- a. Some will give up their youth at an early age, and let heart and mind grow old while the frame is still bright, and the cheeks still round and fresh.

- b.* Some will retain the youth of heart when the hair is silvered and the form weak and decrepit.

II.—Treatise.

- a.* Growing old is in a great measure dependent upon ourselves, our own hearts, and our own lives.
1. The heart is young when we can still love the beauties of Nature, love the sweetness of social intercourse, and sympathise with the joys of youth, even if we have numbered our full complement of years, and are nearing our immortal home.
 2. The mind is young at ninety years of age, if we still walk in the paths of wisdom, cull the flowers of poetry, and find new charms and beauties in study.
 3. The soul does not grow old that is ever turning to the Heavenly Father for draughts of Faith, Hope, and Charity; that lives in purity and looks forward to immortality.
 4. The body must submit to the inevitable law of decay, but the power to keep our energies strong depends greatly upon our temperate lives, good habits, and care of our health.

III.—Conclusion.

We must grow old, but we may keep mind, heart, and soul fresh and bright, our body strong and our head clear, if we remember in youth the laws of health, wisdom, and religion.

Armstrong thus describes the man who grows old gracefully:

"Though old, he still retained
His manly sense and energy of mind,
Virtuous and wise he was, but not severe;
He still remembered that he once was young."

THORNS.

I.—Definition.

- a.* A sharp woody shoot from the stem of a tree or shrub.
b. An annoyance.

II.—Thorns Vegetable and Thorns Mental.

- a.* The prickles that warn us to handle gently the stem of the loveliest rose, compared to the unequal temper that often disfigures the beauty of the human face.

III.—What are the Thorns that sting most deeply in Life's Journey?

- a. Ill-temper.
- b. Debt.
- c. Sulkiness.
- d. Discontent.
- e. Malice, &c.

IV.—Compare the Thorns of Flowers to the Thorns of Life.

- a. Walking in a beautiful garden and attempting to gather sweet flowers, and finding our hands wounded by thorns.
- b. Visiting in a home where smiling faces for company, and words of welcome, cover up domestic strife, ill temper and bitter feelings.



SUMMER BREEZES.

I.—In the heat of Summer the gentle influence of the Whispering Breeze is of priceless value.

- a. It comes to the sick-room, fluttering over the couch of pain, cooling the fevered brow, and suggesting thoughts of rest and peace.
- b. It comes to the labouring man who toils all day to earn an honest livelihood, and gives him new strength and refreshment.
- c. It comes to the student bending in his close room over the words of wisdom, and clears his brain for renewed research.
- d. When the burning sun is pouring fierce rays upon field and flower—when the cattle stand panting and man faints beneath the heat—see how the summer breeze brightens and refreshes all.
 - 1. Kissing the flowers.
 - 2. Bending the waving grass.
 - 3. Cooling the cattle.
 - 4. Reviving man.

II. Summer Breezes bring Music.

- a. Amongst the trees.
- b. Over the waters.

III.—Summer Breezes bring Perfume.

- a.* From the spicy pine-trees.
- b.* From the violet beds.
- c.* From the sea-shore.

IV.—Summer Breezes are God's own gift to Man, to temper the burning heat, refresh and comfort him.**V.—Compare the cooling Breeze of a hot day to the influence of a Religious Impression upon a Sinful Heart.**

- a.* Reviving and comforting.
- b.* Bringing hope and promise.

**NOTHING NEW UNDER THE SUN.****I.—Introduction.**

Invention is one of the most ancient attributes of the human mind. From the days of Adam man has exercised the inventive faculty, and it is interesting to trace back the antiquity of ingenious and useful devices for benefiting mankind.

II.—Some Ancient Inventions.

- a.* Five hundred years before the Christian era Xenophon mentions beer, and if we are to believe antiquaries, Noah was the inventor of wine.
- b.* Backgammon is said to have been invented by Palamedes, 1200 B.C.
- c.* Six hundred years before Christ, Tarquin erected the first theatre.
- d.* Musical instruments are of great antiquity.
 - 1. The cymbal, lute, harp, and psaltery are mentioned fifteen hundred years before Christ.
 - 2. Hyagintis invented the flute, B. C. 1506.
 - 3. Archimedes invented the organ, B. C. 220.
- e.* Useful articles.
 - 1. Glass and crockery were used in Egypt fourteen hundred years before the Christian era.
 - 2. Sun-dials and water-clocks measured time nearly two hundred years before Christ.
 - 3. Abarcharsis invented bellows, 569, B.C.

4. Bricks were made two thousand years before the Christian era.
5. The compass was in use 1115 B. C.
6. Talus invented the lathe 1240 B. C.
- f. Arts and sciences.
 1. Astronomy was known, 2200, B. C.
 2. Sculpture existed 2100 B. C.
 3. Painting was an art 2000 B. C.
 4. Geometry was known 2095 B. C.
 5. Poetry was written 2000 B. C.
 6. Philosophy is as old as the world.
 7. Nero played upon the bag-pipe.
 8. Surgery was practised 2200 B. C.
 9. Chemistry was known two thousand years before Christ.
- g. Compare some of the antique inventions with the modern conveniences for the same use, as :
 1. The sun-dial and the clock.

A L A R M .

I.—Definition.

- a. Warning of approaching danger, coming from our own inward instinct.
- b. Terror felt in the prospect of danger.

II.—Treatise.

- a. The sensations occasioned by alarm are as various as the causes which give rise to them.
 1. Alarm excited by a cry of fire instantly suggests escape from the danger.
 2. Alarm excited by the cries of a child excite the desire to run to its relief.
 3. Alarm excited by the prospect of an invasion by an enemy suggests martial ideas, and turns quiet citizens into soldiers.
- b. Exigencies which cause alarm.
 1. Guilt keeps the heart ever alarmed for fear of discovery.
 2. The sudden discovery of a snake in a summer's walk.
 3. The pilot's cry of "breaker's ahead."
 4. The sudden plunging of a vicious horse.
 5. The unusual absence of a punctual friend, &c.

- c. What is alarm to mankind? The signal gun of the mind, announcing danger.
1. To the soldier it is but a spur to daring.
 2. To the mother it is a call for her protecting arm.
 3. To the miser it is the haunting fear of a life; a mouse will waken it in his breast, if his treasure is near the sound he hears.
 4. The sailor's wife sees it in the clouds, and hears it in the whistling wind.
 5. The physician sees it in the sunken eyes and pallid cheeks of a patient.

III.—Conclusion.

No condition of life is free from the visitations of alarm. Every hour may bring us some cause for its awakening, and no life can exist without it. It is not fear; we may be greatly alarmed, yet know no craven shrinking from danger. The fireman may feel alarm when he sees a human figure in a burning building, but he will know no fear as he rushes through the flames to save a life. The soldier is alarmed at the sight of the enemy in the still night-watches, but he knows no fear as he rouses the sleeping camp to resist the invasion.

Gray describes the difference between fear and courage, in alarm, in the lines:

"Stout Glo'ster stood aghast in speechless trance,
 'To arms!' cried Mortimer, and couched his quivering lance."



PRECIOUS STONES.

I.—Diamonds are the most precious of all our gems, and yet resolve themselves into pure carbon. To the coal from which it sprang it bears the relation of the butterfly to the caterpillar.

a. Characteristics of the diamond.

1. Purity: it is like a drop of sparkling water in its pellucid brightness.
2. Brilliancy: it is like the sunbeam in its bright light.
3. Hardness: nothing will cut a diamond but another diamond.
4. Combustibility: in a certain heat it will melt away very gradually.

II.—Rubies rank next to diamonds in value. These are mere pieces of alumina, and are formed of the argillaceous earth that makes the potter's clay.

a. Varieties of ruby.

1. Oriental, or corundum.

2. Spinel. Balas ruby one of the varieties.

b. Characteristics of the ruby.

1. Hardness; next the diamond.

2. Brilliancy.

3. Bright red colour.

III.—Sapphire is another of the Precious Stones, rare and beautiful.

a. Description of Sapphire.

1. An alumina of a beautiful blue colour.

2. Found in crystals of different sizes and shapes.

3. To every one hundred grains of the sapphire, ninety-two are pure alumina, with one grain of iron to form the glorious blue light in the heart.

IV.—Topaz.

a. Characteristics of Topaz.

1. Yellowish in colour.

2. Pellucid.

3. Composed of silica, alumina, and fluoric acid.

V.—Amethyst.

a. Description of Amethyst.

1. Species of quartz.

2. Bluish violet in colour.

3. Crystal of various sizes and shapes.

VI.—Opal.

a. Varieties of opal.

1. Precious opal.

2. Fire opal.

3. Common opal.

b. Description of opal.

1. In a pure opal ninety hundredths are silica, the remainder water. It is the water which gives the gem its beauty.

2. The precious opal is very clear, and of beautifully delicate tints; the fire opal is not so transparent, and the colours approach those of flame; the common opal is milky in appearance, and nearly opaque.

VII.—Emerald.

- a. Description of Emerald.
 - 1. A mineral of great hardness.
 - 2. Green in colour.
 - 3. Composed of silica, alumina, and glucina.

VIII.—Turquoise.

- a. Phosphate of alumina and copper.

IX.—Give Descriptions, as nearly as possible, of :

- a. Lapis lazuli.
- b. Hyacinth.
- c. Garnet.
- d. Jasper.
- e. Beryl.

X.—Precious Stones were held to be of great value from the earliest ages of the world.

- a. Mentioned in Scripture.
- b. Mentioned in classic literature.

XI.—Countries from which we obtain Precious Stones.

- a. Diamonds from India, &c.
- b. Topaz from Arabia.
- c. Rubies from Asia.

XII.—Uses of Precious Stones.

- a. As an article of merchandise.
- b. As a means of industry.
- c. As ornaments.
- d. As tools—the diamond for cutting glass, &c.

XIII.—Name some of the most valuable Precious Stones of Modern Times.

- The Koh-i-noor diamond.
- The Regent of France.
- The Sancy Diamond.
- The Eugenie Brilliant.



THE ARMADILLO.

I.—Class of Animals to which the Armadillo belongs.

- a. The Linnæan Genus *Dasypus*.

II.—Country.

- a. Peculiar to South America.

III.—General appearance.

- a. Covered with a hard, bony shell.
b. Shell movable, except on the forehead, shoulders, and haunches.
c. Belts of shell connected by a membrane, enabling the armadillo to curl himself up like a hedgehog.
d. Size, about three feet in length without the tail.
e. Have only molar teeth.

IV.—Habits.

- a. Burrow in the earth, where they lie during the day-time, seldom going out except at night.
b. When attacked, roll themselves into balls, presenting a hard armour to the enemy.
c. Inoffensive.

V.—Food.

- a. Fruits, roots, insects, and sometimes flesh.

VI.—Name.

- Portuguese name—Encubesto.
Brazilian name—Taton.

VII.—Uses of the Armadillo.

- The flesh is delicate food.

LETTERS.

I.—Style.

- a. To be determined in a great measure by the degree of intimacy between the correspondents, or the subject of the letter.
1. To superiors, respectful.
 2. To inferiors, courteous.
 3. To intimate friends, cordial, vivacious, or serious according to the subject.
 4. To relatives, affectionate.
 5. To acquaintances, formal.
 6. *Ease of style* very desirable.

II.—Composition.

- a.* Date.
- b.* Complimentary address.
- c.* Body of the letter.
- d.* Complimentary closing.
- e.* Signature.
- f.* Superscription.

III.—Postscripts.

- a.* Short sentences added to the letter after it is closed and signed.
- b.* Better avoided, by recollecting all that is to be written before signing.

IV.—Spelling and Grammatical Correctness.

- a.* Importance of both.
- b.* A good education necessary to ensure them.

V.—Capitals and Punctuation.

- a.* How these are to be used.

VI.—Neatness.

- a.* Its importance in the appearance of a letter.

**LETTER ON BUSINESS.****I.—Subject.**

- a.* James sends his friend in the city the money to purchase for him a set of drawing materials.

II.—Letter.

- a.* Date.
- b.* Address, and words of compliment.
- c.* Names the articles required, the place where they are likely to be found.
- d.* Mentions the impossibility of procuring what he requires near his home.
- e.* Thanks his friend for his offer to execute such commissions for him, and hopes it may at some time be in his power to return the favour.
- f.* Inquires for his friend's health and welfare.
- g.* Complimentary close.
- h.* Signature.

LETTER SEEKING EMPLOYMENT.

I.—Subject.

- a. The writer wishes a situation as clerk, and answers an advertisement.

II.—Letter.

- a. Date.
 - b. Address.
 - c. States in what paper and at what date he has seen the advertisement.
 - d. States his own qualification for the position, experience, &c.
 - e. Refers him to former employers, or friends, for a character.
 - f. Complimentary close.
 - g. Signature.
-

LETTER OF FRIENDSHIP.

I.—Subject.

- a. Having left home for a short journey, A— writes to B—.

II.—Letter.

- a. Gives description of the journey, incidents, and present locality.
 - b. The regret that the friend who would appreciate the scenery and the pleasure of the trip cannot share it.
 - c. The anticipated return home.
 - d. Inquires personally regarding the friend's health, employments, and any subject of mutual interest.
-

PATRIOTISM.

I.—Introduction.

- a. True patriotism is that pure love of country that

leads us to make any personal sacrifice for its welfare, to offer our lives in its service, to consider ourselves but mere units compared with the great whole we call our country.

- b. True patriotism desires the utmost good of the country.
- c. True patriotism will accept no public office unless satisfied that the administration under such control will be for the public good.
- d. True patriotism will desire to see all public positions filled by the men who hold the good of the country at heart.

II.—False Patriotism.

- a. Will peril the destruction of the entire country to advance personal ambition and aims.
- b. Will seek office entirely for private interest.
- c. Will accept bribery to peril public good.
- d. Will suffer party spirit to take precedence of public interest.

III.—Love of Country.

- a. One of the noblest impulses of our hearts.
- b. Next to love of God.
- c. Self-sacrificing.

IV.—Great Men of the Past who have been distinguished for Patriotism.

- a. Augustus.
- b. Curtius.
- c. Junius Brutus.

V.—Great Men of our own Country distinguished for Patriotism.

- a. Name some, with a sketch of the action or actions that proved them true patriots.

VI.—Great Patriots of other Countries of all ages.

- a. William Tell.
- b. Name others.

VII.—Patriotic Women.

- a. Joan of Arc.
- b. Name others.

VIII.—Name some great Patriots of different Professions.

- a. Patriotic soldiers.
- b. Patriotic sailors.
- c. Patriotic statesmen.
- d. Patriotic rulers.
- e. Patriotic merchants, &c.

IX.—Give some instances of Patriots who have given their Lives for Love of Country.

- a. Cato, who committed suicide rather than survive the downfall of the Roman Republic.
- b. Andrew Hofer, the hero martyr of Tyrol.
- c. Name others who have died in prison, on the battlefield, or on the scaffold for their patriotism.

X.—Patriotism may be classed as the purest impulse of the human heart, ranking next to Religion, and founded upon principles of Justice, and the highest Virtue. Patriots are good men, as a rule, being courageous, honourable, and self-sacrificing.

XI.—Why all Americans should be true Patriots.

- a. The United States is the only country where true freedom for all exists.
- b. The national institutions are such as to excite a feeling of pride in the hearts of all lovers of liberty.
- c. The history of the world cannot produce a prouder list of patriots than those who rescued the American colonies from tyranny, and led the way to her freedom and prosperity.
- d. No other country can rival the States in extent of territory, just laws, ingenuity of inventions, and national liberty.

“Still one great clime, in full and free defiance,
Yet rears her crest, unconquered and sublime,
Above the far Atlantic. She has taught
Her Esau brethren that the haughty flag,
The floating 'fence of Albion's feeble crag,
May strike, to those whose right red hands have bought
Rights cheaply earned with blood.”

Byron.

JOAN OF ARC.

I.—Birthplace.

- a. Village of Domrenie, on the borders of Lorraine, France, in 1410.

II.—Early Life.

- a. Poor, and inured to a life of servitude.
- b. Acquired her equestrian skill by riding horses to water.
- c. Piously educated.
- d. At thirteen began to have visions, and to be informed of her mission for the delivery of France.

III.—Condition of France in 1428.

- a. Orleans, besieged by the English, allied with Burgundians.
- b. Charles VII. assembling the deputies of the French towns still under his control, to deliberate upon the threatened defeat and ruin, at Chinon.

IV.—Public Life of Joan of Arc.

- a. Presents herself at Vaucouleurs, to Baudricourt, the governor, and demands to be taken to the French court.
- b. Dangers threatened and difficulties urged in vain.
- c. Arrives at Chinon, and is placed at the head of the army.
- d. Enthusiasm of the troops. Joan, at the head, in armour, her ringlets under her helmet, and the sword of St. Catherine in her hand.
- e. Enters the city of Orleans, April 29th, 1429.
- f. Victory.
- g. Charles VII. conducted to Rheims, and crowned, July 17th, 1429.
- h. Joan wishes to return to Lorraine.
- i. Persuaded to remain.
 - . Taken prisoner by the English at Compeigne, May 24th, 1430.
- k. Trial and condemnation.
- l. Execution. Burnt alive at Rouen, May 31st, 1431.

V.—Character and Influence of Joan of Arc.

- a. Her piety.
- b. Enthusiasm.

- c. Troops followed her with enthusiasm.
- d. Never shed blood with her own hand.
- e. Dying predictions with regard to the expulsion of the English from France all fulfilled.

VI.—Her real Name said to be :

- a. Jeanne Darc—not Joan D'Arc.
-

NATIONAL INSTITUTIONS.

I.—Definition.

- a. National institutions are those laws and regulations of a country, which are established for the protection and prosperity of all, individually and collectively ; for the instruction of youth, the benefit of the weak ; the prevention of crime, and the encouragement of fine arts, religion, virtue, and all that adds to national honour and prosperity.

II.—The Object of National Institutions.

- a. Mutual protection.
- b. Security of property.
- c. Safety of person.
- d. Diffusion of knowledge.
- e. Advance of commerce.
- f. Advance of science.
- g. Advance of Art.

III.—How these Objects are accomplished.

- a. Mutual protection is ensured by the laws which regulate society, prevent and punish crime.
- b. Security of property is ensured by the formation of police forces, courts, and the penalties attending the commission of burglary and larceny.
- c. Safety of person is secured by the punishment of murder or violence.
- d. Diffusion of knowledge is accomplished by the establishment of public schools, colleges, and seminaries ; by lectures, concerts, exhibitions of various kinds.
- e. Advance of commerce is gained by the establishment of laws protecting the mercantile interests of the community.

- f.* Advance of science is encouraged by the incentives offered to inventions, discoveries, and scientific research of all kinds; by the laws protecting patents, and acts to promote public scientific work.
- g.* Advance of art is encouraged by picture galleries, concert rooms, and other public places where the fine arts are exhibited and encouraged.

IV.—Some of the most prominent means of promoting the advantages of National Institutions.

- a.* The public press.
- b.* Public speakers.
- c.* Public libraries.

V.—What is necessary for the support of National Institutions?

- a.* Money: hence we have taxation.
- b.* Public spirit.
- c.* A standing army.
- d.* A trained militia.
- e.* Civil law.

VI.—Conclusion.

Without national institutions, ably supported and encouraged by individuals, committees, and public bodies, countries would be in a state of perpetual confusion, anarchy, and rebellion. No liberty could exist where crime could riot unchecked; no safety could be possible where no laws were recognised. Ignorance and ruin must follow the downfall of national institutions in any country or at any age. Upon such downfall are founded the revolutions of the world. The destruction of national institutions supporting oppression and wrong, has preceded the revolutions leading to brighter national prosperity; the downfall of institutions of law and order has preceded bloody and disastrous rebellions. The strongest bulwark of national institutions lies in the justice and power of the civil law, a terror only to ill-doers.

“The good need fear no law;
It is his safety, and the bad man’s awe.”

THE MORNING HOURS.

I.—Morning is the time when all the energy is renewed, the strength increased, and the brain active, if we have obeyed the laws of Nature by taking refreshing sleep in the hours of darkness.

II.—Life is prolonged by waking and rising in the early Morning Hours. It is a fallacy to suppose that the same time is gained by working late in the evening. It is not so. One hour's work in the Morning is worth two in the Evening.

III.—Usefulness of the Morning Hours.

- a. Early rising is healthy; the body will gain strength and vigour where it is cultivated as a daily habit.
- b. Early rising strengthens and refreshes the mind; it is capable of far greater exertion during the first six hours of the day than the following ones.
- c. Early rising increases wealth; the mechanic, artisan, and labourer, are on the alert early in the day, and the master's eye is their greatest stimulus to exertion.
- d. Early rising increases happiness; sorrows and cares that seem insupportable in the dreary night hours, are lightened and often vanish entirely in the light of the morning sun.

IV.—Pleasures of the Morning Hours.

- a. All nature is fresh and beautiful. The busy noises of the day have not yet commenced.
- b. The rising sun is one of the most superb sights of Nature.
- c. The bright dewdrops upon grass, trees, and flowers can never be seen but in the morning.
- d. The morning air is the purest of the day.
- e. Birds and flowers seem to greet the morning hours with their sweetest songs and fragrance.

V.—Conclusion.

The most valuable and beautiful hours of the day are the *morning hours*, when all Nature wakes to new life, and man should

also commence his day of labour. They are the most healthy, the most beautiful, the most precious in every way.

"But who the melodies of morn can tell?
The wild brook babbling down the mountain's side;
The lowing herd; the sheepfold's simple bell;
The pipe of early shepherd, dim descried
In the lone valley, echoing far and wide
The clamorous horn along the cliffs above;
The hollow murmur of the ocean tide;
The hum of bees, the linnet's lay of love,
And the full choir that wakes the universal grove."
Beattie.

CEDARS OF LEBANON.

I.—Description.

- a. "A cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs. His branches were multiplied and his boughs were elevated. The fir-trees did not equal his top, neither were the plane-trees to be compared with him for branches: no tree in the paradise of God was like him in his beauty." *Ezekiel xxxi. 3-9.*
- b. Give other quotations from Scripture describing the cedar of Lebanon.
- c. *Isaiah, ix. 13.*
- d. *Lev. xiv. 4, &c.*

II.—Characteristics of the Cedar of Lebanon.

- a. Strength.
- b. Number of its branches.
- c. Length of branches.
- d. Durability of the wood.
- e. Medicinal properties.
- f. Bitterness of the wood.

III.—Uses of the Cedar of Lebanon according to Scripture.

a. Building the temple.

"But the temple of God was not yet founded. They gave money to hewers of stone and to masons: and meat and drink, and oil to the Sidonians and Tyrians, to bring cedar trees from Libanus to the sea of Joppe, according to the orders which Cyrus, king of the Persians, had given them."—*1 Esdras iii. 6-7.*

b. Ship-building.

"With fir-trees of Sanir they have built thee with all sea-planks: they have taken cedars from Libanus to make thee masts."—Ezechiel, xxvii. 5.

c. To make chests.

"Which were wrapped up and bound with cords: they had cedars also in thy merchandise."—Ezechiel, xxvii. 24.

d. To cleanse lepers, and in waters of purification.

1. Leviticus, xiv.

2. Numbers, xix.

e. For burnt offerings.

Isaiah, ix.

IV.—Native Countries of the Cedar of Lebanon.

a. The range of Taurus.*b.* Mount Lebanon.

V.—Travellers who have given descriptions of the Cedar of Lebanon.

a. Richardson.*b.* Robinson.*c.* Ehrenburg.*d.* Leetzen.

VI.—Modern Cedars.

a. Ancient groves fast dying out.*b.* New groves springing up.

S N A K E S .

I.—Definition.

a. A serpent, and usually vipers also are called by the name of snakes.

II.—Poisonous Snakes.

a. Boa Constrictor.*b.* Cobra de Capello.*c.* Rattlesnake.*d.* Blowsnake.*e.* Pythons.*f.* Ular Sawad.*g.* Anaconda.

III.—Characteristics and description of Poisonous Snakes and the Countries in which they are found.

a. Boa Constrictor.

1. Belongs to the class Amphibia.
2. Often thirty or forty feet long.
3. Crushes its prey by wrapping the body in its folds.
4. Has a regular succession of spots, alternately black and yellow, extending the whole length of the back.
5. Capable of swallowing the largest animals whole.
6. Lives in a torpid state for hours after swallowing food.
7. Found in the tropics of America.

b. Cobra de Capello.

1. Usually from two to six feet long.
2. Class of vipers.
3. Vary in colour.
4. When angry the neck swells like a hood; called from this the hooded snake.
5. Bite extremely venomous.
6. Found in Asia and Africa.

c. Rattlesnake.

1. Of the genus *Crotalus*.
2. From two to four feet long.
3. Provided with a rattle in the tail, consisting of articulated horny cells, vibrated by motion to make a rattling noise.
4. Extremely poisonous in its bite.
5. Found in America.

d. Blowsnake.

1. Small, short, and thick.
2. Inflate the body before striking.
3. Supposed to have poisonous breath.
4. Found in America.

e. Pythons.

1. Very large, and marked something like a boa.
2. Class of Ophidian reptiles.
3. Extremely poisonous.
4. Found in the East Indies.

f. Ular Sawad.

1. Thirty feet in length.
2. Very brilliant and beautiful; his skin like black velvet barred with gold stripes.

3. Crushes its prey in its folds.
4. Swallows animals of the largest size whole.
5. Torpid during digestion.
6. Found in Hindostan, Ceylon, and Borneo.

g. Anaconda.

1. Species of boa.
2. Very large, and beautifully marked.
3. Crushes its prey and swallows it whole.
4. Torpid during digestion.
5. Found in Ceylon.
6. Sometimes eaten by the natives.

IV.—Describe, according to the above divisions, some of the other Snakes.

1. Asp.
2. Black and striped snakes.
3. Hooped snake.
4. Cotton mouth.
5. Moccasin.
6. Copperhead.
7. Adder.
8. Horned viper.
9. Spung slang, &c.

V.—Snakes are associated in our minds with evil and with cunning. Their stealthily silent approach and sudden poisonous dart are proverbial. We find them mentioned in Scripture, in the history of all ages, and ever in terms of opprobrium.

- a.* "Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels, that his rider may fall backward."—Gen. xlix. 17.
- b.* "Whose tongue more poisonous than the adder's tooth."—*Shakespeare*.

VI.—Historical Snakes.

- a.* The serpent which opposed the Roman army under Regulus, near Utica, in Africa.
- b.* The asp that poisoned Cleopatra.

VII.—Anecdotes of Snakes.

Relate any you may have read, or the particulars of which occurred in your own experience.

VIII.—Serpents mentioned in poetry, as typical of slander, cunning, deceit, and other crafty devices.

"The tongues of serpents with three forked stings,
That spat out poison, and gore, and bloody gere,
At all who came within his ravengings."

Spenser.

L A C E.

I.—Definition.

- a. A work composed of threads interwoven into a net, and worked into patterns.
- b. Real lace is hand-made, worked with a needle or upon a pillow with bobbins.
- c. Imitation lace is made by machinery.

II.—Different kinds of Real Lace, with some description of their quality and manufacture.

a. Point Lace.

1. The secret of manufacturing real point lace entirely lost.
2. Formerly made in European convents by the nuns.
3. Months of work required to make one inch of lace.
4. Some specimens valued as heirlooms in Europe.
5. One suit in England the work of a long life.
6. Venice the most famous city for point lace.
7. Flanders the next in celebrity.

b. Brussels Lace.

1. *Pointe à l'aiguille* the most valuable, made entirely with the needle. Sometimes called Brussels Point.
2. Brussels plait, made on a pillow. The flowers, or other pattern, made separately, and attached to the net.
3. Net now made by machinery.
4. One hundred thousand women constantly employed at Brussels in manufacturing the patterns and attaching them to the net.

c. Mechlin Lace.

1. Made entirely on a pillow.
2. Always in one piece.
3. Enormous prices paid for it in the 18th century.

d. Valenciennes Lace.

1. Made in Bailleul, Bruges, Ypres, &c.
2. French quality not so fine as the Belgian.
3. That of Bailleul esteemed for its superior whiteness, but not so fine in texture as the Belgian.

e. Point d'Alençon.

1. The most expensive of modern laces.
2. Sixteen women required to make one piece; so varied are the stitches that one kind of stitch is the particular work of each worker.
3. Made entirely in France by hand.
4. Introduced into France, in 1660, by artisans brought from Venice by Colbert, the minister of Louis XIV.
5. Called at first Point de Venice, then Point de France, and finally Point d'Alençon.

f. Chantilly.

1. A species of blonde, manufactured entirely in France.
2. A rich, close pattern, on a filmy net.

g. Honiton.

1. Made exclusively in Devonshire.
2. Sprigs and borders made separately and attached to fine net.
3. Very costly when net was entirely hand-made.
4. Honiton Appliqué the finest quality.
5. Honiton Guipure the second quality.

h. Limerick Lace.

1. Manufactured in Ireland.
2. Composed of net embroidered in tambour work and chain-stitch.

i. Maltese Lace.

1. Manufactured in France and Ireland.

III.—Machinery for the Manufacture of Lace.

- a.* Invention of John Hammond, a frame-work knitter, of Nottingham, in 1760.
- b.* Applied the machine used in making the eyelet-holes in stockings to the manufacture of net.
- c.* Warp frame invention claimed by :
 1. Vandyke of Holland.
 2. Norris of Nottingham.
 3. Clare of Edmonton.
 4. Marsh of Moorfields, London.
- d.* Improvements made in 1785, by James Tanatt.

- e.* Bobbin net machine, invented by Mr. Heathcote, of Tiverton, in 1809.
- f.* The Jacquard machine, applied by Mr. Draper, of Nottingham, in 1839.
- g.* New machines and improvements being constantly added.

IV.—Uses of Lace.

- a.* Employs large numbers of people in its manufacture.
- b.* An important article of commerce.
- c.* A beautiful trimming.

V.—Value of Lace.

- a.* Real point commands enormous prices.
- b.* Various valuations.
- c.* Some years ago more valued if presenting a soiled appearance; now carefully kept snowy white.



W A R .

I.—Cause which lead to War.

- a.* Political differences between nations.
- b.* Political differences between the people of the same nation.

II.—War may be divided into :

- a.* Wars between different countries.
- b.* Civil wars.
- c.* Revolutions.
- d.* Formidable rebellions.

III.—Evils of War.

- a.* Loss of life.
- b.* Demoralisation of men.
- c.* Diminished population.
- d.* Destruction of much commercial prosperity.
- e.* Destruction of property.
- f.* Devastation of lands.
- g.* Famine and pestilence often follow in its train.
- h.* Separation from home and friends.
- i.* Mutilation of soldiers.
- i.* Privation and hardship.

- k.* Women made widows, and children orphans.
- l.* Imprisonment of soldiers.
- m.* Cruelty, rapacity, drunkenness, incendiarism, &c.

IV.—Benefits of War.

- a.* Excites patriotism.
- b.* Stimulates bravery.
- c.* Gives new national vigour.
- d.* Increases the circulation of money.
- e.* Produces heroes.
- f.* Develops the talents of individuals.
- g.* Develops the resources of the country.

V.—Define the difference between Offensive or Aggressive War and Defensive War.

VI.—Ancient and Modern Warfare and Weapons of War.

- a.* Give some description of ancient warfare.
 - 1. As described in Scripture.
 - 2. As described in ancient history.
 - 3. As described in classic history.
- b.* Describe some of the warfare of the middle ages.
 - 1. In France.
 - 2. In England.
- c.* Describe modern warfare.
The Franco-Prussian war.
- d.* Compare ancient and modern weapons of war.
 - 1. Bows and arrows, and firearms.
 - 2. Battering-rams, and bombshells.

VII.—Conclusion.

That war has existed in all ages, in all countries, and from all causes. Barbarians and civilised communities share the horrors and glories of war from the earliest histories. Some of the bloodiest wars have been founded upon religious differences, and called Holy Wars and Crusades.

Human life cannot be exempt from the many differences of opinion, the many combinations of circumstances that lead to war.

Only in heaven can we have perfect peace.

The history of the world gives but one instance of universal peace—during Christ's life.

“ War must be
While men are what they are; while they have bad
Passions to be rous'd up; while rul'd by men;

While all the powers and treasures of a land
 Are at the beck of the ambitious crowd ;
 While injuries can be inflicted or
 Insults be offer'd ; yea, while rights are worth
 Maintaining, freedom keeping, or life having,
 So long the sword shall shine ; so long shall war
 Continue, and the need of war remain."

Bailey's "Festus."

THE COWARDICE OF CRIME.

I.—History and observation teach us that Crime is not Courage. We find in all ages that the greatest criminals lacked the courage that must be founded upon a pure conscience.

II.—The life of a criminal comprises all the Cowardly Vices, none of the Virtues of the Brave.

a. Deceit.

Marks every action of a criminal.
 He resorts to it to hide his intentions of wickedness.
 He lies to it to hide his guilt after the commission of wrong.
 He uses falsehood as his most powerful weapon to conceal his crime and defend himself.
 He resorts to perjury.
 He uses hypocrisy as his cloak amongst men.

b. Fear.

He fears discovery of his intentions.
 He fears interruption in the execution of his wicked plans.
 He fears punishment if detected.

c. Anxiety.

He is haunted by the guilty pricks of his own conscience.
 He is anxious about the concealment of his dishonest gains, or perhaps the victim of his guilt.
 He dreads disgrace as well as punishment.

III.—Conclusion.

The man who is ever haunted by the thought of his own guilt, who has incurred the penalties of a prison, perhaps a scaffold,

prevented by his own inward consciousness of evil intentions or deeds from ever experiencing the confidence of a truly brave man.

He may possess the fictitious courage that will sustain him in an hour of personal peril, but he must always experience the terrors of a guilty conscience.

The calm repose of a brave man is denied to the guilty. The fearless carriage of the upright can never accompany criminality.

The truly brave man is the one who can proudly defy the world to find him guilty of any crime.

The guilty man is ever the coward.

“What a state is guilt,
When ev’rything alarms it! like a sentinel
Who sleeps upon his watch, it wakes in dread.
Ev’n at a breath of wind.”

Havard.

I N T E M P E R A N C E.

I.—Introduction.

Intemperance may be defined as a want of moderation or due restraint, and may be applied to mental as well as physical excess. A man may be intemperate in study as well as in words of anger; in the use of cold water, as well as the use of spirituous liquor.

II.—Treatise.

a. Intemperance of words, as:

1. Anger.
2. Boasting.
3. Flattery.
4. Exaggeration, &c.

b. Leads to insincerity, falsehood, quarrelling, and the contempt of more moderate speakers. Shakspeare describes the braggart thus:

“Here’s a large mouth, indeed,
That spits forth death and mountains, rocks and seas;
Talks as familiarly of roaring lions,
As maids of thirteen do of puppy dogs.”

c. Intemperance in eating.

1. Gluttony.
2. Eating at improper hours.
3. Eating improper food.
4. Eating to excess.

d. Leads to :

1. Disease.
2. Heaviness of intellect.
3. Laziness.

e. Intemperance in drinking.

1. Produces intoxication.
2. Makes man contemptible.
3. Corrupts the blood.
4. Clouds the brain.
5. Weakens the body.
6. Disfigures the face.
7. Causes disgrace and quarrelling.
8. Ends in delirium and often in suicide.

III.—Conclusion.

Intemperance in mental or physical relations is wrong and dangerous, and to be avoided. It makes our domestic life unpleasant, injures us in business, lowers the intellect, degrades our minds, weakens our bodies, and leads to shame, ruin, and death. Above all, the excess in the use of strong drink is to be deplored and avoided. Of all forms of intemperance it is the most dangerous.

"It weaks the brain, it spoils the memory,
Hasting on age and wilful poverty;
It drowns thy better parts, making thy name
To foes a laughter, to thy friends a shame.
'Tis virtue's poison, and the bane of trust,
The match of wrath."

Randolph.

E R M I N E .

I.—Definition.

The skin of an animal of the north of Europe and America.

II.—Description of the Ermine.

- a.* Genus—*Mustela* or *Putorius*.
- b.* Resembles the weasel in shape and habit.
- c.* Fur in winter, snowy white; in summer, yellowish brown on the upper, and yellow on the under parts.
Tip of the tail always jet black.
- d.* Called in summer, *Stoat*.
- e.* From a foot to a foot and a half in length.
- f.* Lives in hollow trees, on river banks.
- g.* Very shy, and difficult to trap.
- h.* Feeds on vegetables and small birds.

d. *Telegraphic Style.*

1. Make a list.
2. Check quality.
3. Check of style.

e. *Final Revision.*

1. The work is done.
2. Review work.
3. Make entirely in the perfect.
4. Introduction and brought from the of Louis XIV.
5. Called on the of France and the

f. *Classify.*

1. A species of the French.
2. A rich, close per

g. *Examine.*

1. Made entire.
2. Sprig and
3. Very and
4. Examine
5. Examine

h. *Final Revision.*

1. Make
2. Check

i. *Make*III.—*Make*

- IV.—*Uses of Wine.*
- a. It weakens the brain.
 - b. It produces intoxication.
 - c. It renders man contemptible.
 - d. It corrupts the blood.
 - e. It clouds the brain.
 - f. It weakens the body.
 - g. It disfigures the face.
 - h. It causes disgrace and quarrelling.
 - i. It ends in delirium and often in suicide.

When the relation between the mind and the body is wrong and cannot be avoided. It makes our domestic life uncomfortable, lowers the intellect, degrades our bodies, and leads to shame, ruin, and death. Of all the excess in the use of strong drink is to be avoided. Of all forms of intemperance it is the most

It weakens the brain, it spoils the memory,
 It fasts on age and wilful poverty;
 It drowns thy better parts, making thy name
 To foes a laughter, to thy friends a shame.
 'Tis virtue's poison, and the bane of trust,
 The match of wrath."

Randolph.

ERMINE

Definition.

Skin of an animal of the north of America.

Description of the Ermine.

- a. Genus—*Mustela* or *Ermine*.
- b. Resembles the weasel.
- c. Fur in winter, white; in summer, yellowish brown on the back, and white on the under parts.
- d. Called in some parts *ermine*.
- e. From a foot to a yard in length.
- f. Lives in the woods and banks.
- g. Very shy.
- h. Feeds on small birds.

of Hope, to bid us still look upward and onward, past the narrow confines of the grave, the pains of approaching dissolution, the sorrows of parting, to gaze upon the future life promised to those who have earned the Heavenly Home.

"Unfading Hope! When life's last embers burn,
When soul to soul and dust to dust return,
Heaven to thy charge resigns the awful hour,
Oh! then thy kingdom comes! immortal power!
What though each spark of earth-born rapture fly
The quivering lip, pale cheek, and closing eye!
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day.
Then, then, the triumph and the trance begin,
And all the phoenix-spirit burns within."

Campbell.

UNCERTAINTY OF LIFE.

I.—Introduction.

It is a trite saying that "nothing in life is certain," and our daily reading and experience will prove the truism.

II.—Treatise.

- a. Many who were born in low positions have filled at death the highest. Give examples.
- b. Many work their way up to distinction.
- c. Many are raised by unforeseen events.
- d. Many have greatness thrust upon them.
- e. Many who in early life occupy high places die poor and obscure.
- f. Causes for sudden changes.
 1. Circumstances.
 2. Wealth.
 3. Political or social influence.
 4. National events.
 5. Personal talent or energy.
- g. Effect of sudden changes.
 1. Sometimes happy.
 2. Sometimes lamentable.

FRIENDSHIP.

I.—Introduction.

Friendship, sincere, disinterested, and true, is one of the most sacred treasures man can possess.

II.—Treatise.

- a. The term is too often used lightly, and we speak of friendship for mere acquaintances, or for those who could lightly bear our loss, and desert us in the hours of adversity or sorrow.
- b. True friendship means:
 1. Disinterested affection.
 2. The willingness to make sacrifices for each other.
 3. The affection founded upon mutual esteem.
 4. The affection that is only made stronger by affliction or adversity.
 5. The affection that will give and take kindly advice.
 6. The affection that is unswerving and true under all circumstances.
 7. The affection founded upon congeniality of mind and heart.
- c. False friendship.
 1. Protests much, meaning little.
 2. Clings to us in prosperity, deserts us in adversity.
 3. Looks to self-protection, gain, or influence, in winning our regard.
 4. Applauds and flatters us when we are wrong, as well as when we are right.
- d. Friendship that is true is above all praise and all price. But few in this changing world find this pearl, and may cast it aside, not knowing they possess it.

III.—Conclusion.

Be slow to choose a friend, be careful in cherishing him, but if you prove him true, cling to him while living, mourn him when dead. It is but seldom man meets with more than one real friend, even in a long life, and he should hold him in his inmost heart.

“Who knows the joys of friendship?
The trust, security, and mutual tenderness,
The double joys, where each is glad for both?
Friendship, our only wealth, our last retreat and strength,
Secure against ill fortune and the world.”

Rowe.

THE DANGER OF SUDDEN RICHES.

I.—The possession of Wealth cannot be considered in any light but that of a blessing. It enables us to obtain comfort, ease, and culture, to enjoy the benefits of travel and study, to assist the poor, and to distribute blessings in our path.

II.—The peculiar dangers of sudden Wealth arise from several causes.

- a.* We have not earned the money by slow and constant labour, and are therefore more likely to be injured by its possession.
- b.* We feel obliged to alter entirely and quickly our style of living.
- c.* We are apt to overrate the value of our suddenly acquired money.
- d.* If we obtain it by some successful speculation, we are apt to risk it again in further speculating, and so lose it as suddenly as we gained it.

III.—Dangers into which the sudden acquisition of large Wealth is apt to lead us.

- a.* Extravagance.
- b.* Intemperance.
- c.* Selfish indulgence.
- d.* Wild speculations.
- e.* Vexation of spirit.
- f.* Avarice.

IV.—The Wealth obtained by industry will be more liable to prove of lasting benefit.

- a.* We learn the value of money more correctly when we earn it.
- b.* We acquire a knowledge of business in accumulating money, which will teach us how to take the proper care of it when obtained.
- c.* We learn to sympathise with, and aid those who are still struggling with poverty.

WHY THE POOR FLOCK TO CITIES.

I.—Introduction.

It is an indisputable fact that in all countries the very poor will, if possible, avoid the rural districts, and gather in the large cities.

II.—Many reasons may be given for this.

- a. In the country charity is distributed by but few, and these are apt to scrutinize closely the character of the applicants for relief. Those whose poverty may be truly their own fault, are not willing to expose the idleness or other vices that led to it, and hope to escape such close questioning in the city, where alms are more carelessly distributed.
- b. In the country the resources for the poor are few, and lie open to him. He sees at a glance what are his chances for aid or employment. But in the city, hope flits before him in the crowded streets, lurks in the corners, smiles in the eyes of every pleasant-faced stranger. The very crowd of people and objects brings encouragement.
- c. Misery loves company. The very beggar whining on the street, may, in a city, see some more miserable still, and find some grain of consolation in comparative comforts, as a sheltered nook in the rain, or a sunny corner in winter.
- d. Homes are not necessary in the city as in the country. The poor man may find a room, or even a part of a room, where he will feel it no disgrace to live, if his coat is shabby and his purse ill provided. He is not made to feel that a house, a pew in church, a social position, are his only hope for respectability. He may struggle up the ladder of life without observation or remark, if he is but one of a crowd.
- e. The absolute pleasures of the poor are greater in the city. He can obtain newspapers and books he could never see in the country. He can enjoy as much as the rich man, the varied sights and sounds that it costs no money to view.
 1. The street parade.
 2. The hand organ.
 3. The public buildings.
 4. The beautiful dresses of those promenading the streets.

- 5. The shop windows.
- 6. The busy streets.
- f.* The charities are more numerous than in the country, and more easily obtained.
Soup Societies.
Hospitals, &c.
- g.* The chances of employment are greater and much more varied than in the country. Some avenue of labour is constantly opening in the city, and the scrutiny into qualification and character is not so searching.

III.—Conclusion.

That it is not difficult to find many and varied reasons why the poor prefer the city to the country, and flock there from all quarters.



PROGRESS IN MANUFACTURES.

I.—Introduction.

The history of the world, from the earliest ages, proves that progress is a law of Nature. Nothing, from the simplest to the most abstruse manufactures, sciences and arts, stands still. The intellectual force of man grows with advancing ages, as the body grows from infancy to manhood, and in each era we can mark the effect of such growth upon the comforts, conveniences, education, and development of mankind.

II.—Contrasting the Manufactures of the Past and Present Day.

- a.* The stage coach and locomotive.
 - 1. Rapidity of travel.
 - 2. Convenience of transporting freight.
 - 3. Difference in mail communication. Compare the time required to get a letter from London to Dublin before and since the introduction of steam travel.
- b.* The packet and ocean steamer.
 - 1. The improvements in steamers since their introduction.
 - 2. Compare the time taken in crossing the Atlantic in the "Mayflower," and the quickest trip on record in a steamer.

- c. The log cabin and modern city residence compared.
- d. Rushlights compared to gas.
- e. The bone needle of the Indians compared to the sewing machine.
- f. The manuscript books of the middle ages compared to the printed volumes of to-day.
 - 1. Improvements in illustrating.
 - 2. Progress in wood engraving, steel plate engraving, copper plate, and lithographing.
 - 3. Improvements in printing presses since their introduction.
- g. The progress in carrying news from distant points.
 - 1. The carrier pigeons.
 - 2. The courier on horseback.
 - 3. The old-fashioned mail coach.
 - 4. The railway mail.
 - 5. The electric telegraph.
 - 6. The Atlantic telegraph.
 - 7. Compare the time occupied in the transmission of war news in the American Revolution and the late Franco-Prussian war.
- h. The improvements in agricultural implements.
 - 1. The spade and the steam plough.
 - 2. The hoe and the rotary harrow.
 - 3. The flail and thrashing machine.
 - 4. The scythe and steam reaper.

III.—Conclusion.

It would be impossible, in the limits of a composition, to dwell upon *all* the branches of manufacture in which marked progress can be traced with the advance of time. The onward movement in science, as applied to manufactures, is ceaseless, and every year shows its result in the improvements of even the most trifling articles. Go from the contemplation of grand results, such as the locomotive and electric telegraph, into the home of the labouring man, and see in the domestic routine how the wife's cares are lessened, and her labours decreased. Mark the washing machine, the wringing machine, the cooking utensils, the homely articles of hourly use, and compare them with the clumsy appliances of even twenty years ago. The power of intellect is never more nobly exercised than when endeavouring to advance the manufacturing usefulness and capabilities of the country, whether it be in grand works of invention, or in the increased usefulness of a nutmeg-grater or an egg-beater.

SLEEP AND DEATH COMPARED.

I.—Introduction.

The temporary suspension of the faculties during sleep resembles death in many points, and is compared to it by poets in many instances.

II.—Treatise.

- a. Death and sleep compared in the appearance of the dead and sleeping man. The total unconsciousness of surrounding sounds and objects, the still features, the closed eyes, the motionless figure, the ears that hear not, and the silent lips.
- b. Compare the wakening from sleep in life to the wakening of the soul after death. The wakening of a child after a weary day of play to new delights in the morning. The wakening of the toil-worn man to new fields of labour and usefulness, and after death the wakening to the joys of hard-earned bliss in heaven.

III.—Conclusion.

Death is but the sleep that precedes eternity, opening the gates of everlasting life. The day of labour brings the night of calm repose; so the life well spent will bring a peaceful and happy death-bed.

"So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

Bryant.



WAITING.

I. One of the most difficult lessons humanity has to learn is the art of patiently waiting.

II. The activity which works for a certain end will prove the industry and skill of the worker, but the strain upon his endurance will not be felt then as painfully as when, his labour over, *he awaits the result.*

III. The sluggard who, with folded hands, waits for the favourable turning of fortune's wheel, is but a drone in the human hive; but the patient man is he who, having toiled and struggled, endured the summer's heat and winter's chill, exhausted brain and body, skill and study, can stand quietly and firmly and wait the result of his life's work—wait for victory or defeat, success or disappointment.

IV. He is a hero who can stand firm and erect at such a crisis, preserving the even mental balance, the unshaken fortitude, the courage and endurance that have led to the hour of trial, and bear unmoved the suspense that precedes great events in life, ready for well-earned rest if successful, or for renewed effort if failure is the result of years of weary mental and bodily labour.

V. Life's journey is marked by periods of waiting, in prosperity or pain. Give instances where hours of waiting are hours of keenest agony, and patience becomes the highest Christian virtue.

- a. Waiting for news after a battle.
- b. Waiting for tidings after a shipwreck.
- c. Waiting for deferred news of a traveller.
- d. Waiting for tidings from a sick relative.
- e. Waiting for a physician after an accident.
- f. Waiting for a verdict in a trial.
- g. Waiting for death.

VI. Name some instances where waiting for happiness taxes the patience and philosophy, as waiting painful news taxes the Christian courage.

- a. Waiting for the holidays at school.
- b. Waiting for the arrival of a dear friend.
- c. Waiting for a promised pleasure—as an excursion, picnic, or other festival.
- d. Waiting for the train that is to bear us home after long absence.
- e. Waiting the realisation of some hope which bears an important part in life.
- f. Waiting for the first opening in business.

VII.—Conclusion.

The active have duties, the healthy have their allotted work in life, but there are also those to whom is given no part in life save to wait patiently God's will. Some to whom is denied physical power, some to whom is given no mental force, some who are stricken down helpless midway in life's journey, and must be a burden upon loving or careless hands until released by death. To these, in their weary hours of inactivity and suspense, when

physical powers lie prostrate and mental force is enfeebled, there is a comfort in the line :

“ They also serve, who only stand and wait.”

Wait cheerfully, then, at life's stations, where patience is called upon for her perfect work, folding the hands perhaps prayerfully, but fretting not that they must for the time lie idle. Wait, as God's humble servants, till he opens the way for renewed usefulness, or gives the gentle spirit rest in the repose of death or happiness everlasting.

KNOW THYSELF.

I. The workings of the human mind have, from the earliest ages, been one of the deepest mysteries of creation. No man can tell, even for an instant, the thought of another man's mind. The learned of all ages have made the mental powers a subject of profound study and research, yet are baffled at every turn by some new revelation of the workings of human intellect and the eccentricities of human talent.

II. The most reliable and accurate conclusion to be reached, regarding mental power, is a rigid and frequent self-examination, weighing our motives for action, our powers of mental endurance, our control over conscience, and our capacity to choose good and resist evil.

III. “The proper study of mankind is man ;” in no way can we so justly judge of other men, as in studying well our own hearts and minds.

IV. Power may be obtained by a knowledge of the human mind, not to be obtained by any study of written language.

- a. Power to do good by the exercise of sympathy. To bring sorrow home to our own hearts is to realise its effect upon others.
- b. Power to comfort, by the subtle influence of gentle kindness, produced by trying to put ourselves in the position of the sufferer or mourner.
- c. Power to impart cheerfulness by understanding the workings of the human mind.

V. Great and good men in all ages have given much time to self-examination, and we have divine authority for such habits. The Psalmist says : “ I will commune with my own heart.”

VI. A habit of rigid self-examination, made conscientiously and prayerfully, must tend to elevate the heart and mind.

- a. The comparison of our own lives with those of good, virtuous men, awakens within us the desire to emulate their virtues.

- b.* The standard of life in the Divine Example must rouse our humility and urge us to further effort towards goodness.

VII. The habit of truly, unflinchingly examining the heart is not easily acquired. It is not easy to take the outward act the world applauds, into the secret chamber of our own hearts, and lay bare the selfish or worldly motives that prompted it.

It is not easy to tear the mantle from the life of outward morality, and probe the hidden sin the world suspects not.

VIII. He who finds delight in true self-examination, who courts the voice of conscience, who brings to bear upon every action of his life the hours of solemn, prayerful thought preceding it is a good man. He may err in judgment; he may make grave errors in worldly wisdom; he may never attain great honour or great power; he may die poor, obscure, and unknown; but when he comes before the Great Tribunal that awaits us all, where motive, not action, is judged, he will meet his reward.

IX. It would be well for the young if they could acquire a constant habit of self-examination, if they gave one hour every morning to the task, before entering upon the daily duties of life, or spent one hour at night in reviewing the events of the day, and rigidly scanning the motive of every action, kneeling, at the close of such scrutiny, to ask pardon for what is wrong, help and support in what is right, and the humility of a Christian life to continue in the self-appointed task. No one can aid in the duty, no parent or guardian can enforce it. To no second hand may a man come in the revelations of his own heart, his powers of self-examination.



WHEN CANDOUR CEASES TO BE A VIRTUE.

I. Extreme frankness may be regarded as a vice when it degenerates into extreme rudeness, and when it forces unpleasant truth in a painful manner.

- a.* When unnecessarily wounding by uncalled-for criticism, as :
 1. Upon personal appearance.
 2. Upon personal defects.
 3. Upon mental weakness.
 4. Upon painful truths that may be easily ignored.
- b.* When forcing upon the notice of others, facts that, although true, are not meant for general remark or knowledge.
- c.* When applied in ill-natured censure.

- d. When disclaiming flattery, it seeks for points of remark to pain instead of to please.

II. Persons who pride themselves upon their candour are too often persons who pride themselves upon their power to detect the weaknesses of human nature and comment upon them in a way that may be frank, but is painful.

III. A gentle courtesy that will not violate truth will yet keep candour somewhat in the background when realising that frankness may give pain or cause embarrassment. If we know that our friends have points to admire and points to blame, it is better to keep our eyes fixed upon the good qualities, if we have no influence to eradicate the bad.

IV. Conclusion.

Candour is a virtue exercised for good, with judgment and discrimination. It ceases to be a virtue when it:

- a. Gives painful advice unsought.
- b. Rudely tramples upon a sensitive nature, in the desire to parade uncalled-for frankness.
- c. When it wounds the humble.
- d. When it discourages the young, by taunting faults that they are striving to overcome, or commenting upon physical defects they cannot control.
- e. When it seeks self-exultation at the price of others' feelings or interests.

While carefully guarding against flattery or falsehood in any form, let candour be softened by gentle consideration for others, by true courtesy, and by sympathy. When called upon for a candid opinion, think a moment of how it will affect those to whom it is given, and temper truth by courtesy.

WASTED WORK.

I.—Introduction.

It is a settled fact, admitted by all, that man, rich or poor, was not intended by his Creator to lead an idle or useless life. We are expected to work for ourselves and others, and the man who does nothing for himself, his country, or his people, is a man universally despised.

II.—Treatise.

Granting, then, that we must all work, another consideration of importance is that we work to advantage, and do not lessen

our powers of usefulness by wasting our time, our talents or our opportunities by producing results that are valueless.

- a. To avoid wasting work we must carefully study our own capabilities, and select the work for which these are best fitted.
- b. We should watch opportunity.
- c. We should be ready to seize every advantage offered us to make our work more useful.
- d. If in a subordinate position, we should study the interests of those above us, and become not mere human machines, doing our allotted portion mechanically, but intelligent, thinking helpers in the place assigned us.
- e. Many look back upon lives of unremitting labour, and see that they have from first to last wasted work.
 1. By missing opportunity.
 2. By misapplied power.
 3. By unintelligent industry.
 4. By blindly obeying, without exercising the powers of judgment.
 5. By indiscriminating habit of toil in a certain routine.
 6. By want of self-examination.
- f. It is wasted work when the youth who has talent for a first-rate mechanic is forced by ambition or pride into the position of an inferior artist or professional man.
- g. It is wasted work when a talented man is forced by circumstances to follow the plough, or drudge in a blacksmith shop.
- h. It is wasted work when a high-toned, generous man, who, with education, would have made a useful member of society, suffers himself to drift away into an uncongenial pursuit, for want of energy to break away from the habitual routine.
- i. To rise above circumstances, to engage in a pursuit for which mental and physical capacities are fitted, to work with energy in useful occupation, grasping every opportunity to improve and advance, is to insure a life whose close will not be spent in unavailing regrets over wasted work.

EXPERIENCE.

I.—Introduction.

"Experience keeps a dear school," we are told from the hour when our first childish error excites the comment of our elders; but we go forward in life, seeking ever the stern teacher, who will not give her instructions through the lips of others, or who is not heeded if she attempts to employ assistance. "Who will avoid folly because he has seen fools?" is a quaint eastern saying that translates our first quotation.

II.—Treatise.

Experience may be defined as the knowledge gained by personal experiment. We may heed the teachings of others, and avoid the evils they deplore, but practical experience will guide us more surely and safely, even if obtained at a heavy cost.

Wise is the man who will learn by the experience of others.

Many will not learn the evils of life until some of life's vessels have been shipwrecked beyond hope. Others will heed the first bitter experience, and learn wisdom for future guidance.

- a. The man who has never tasted strong drink is wise if he allows the experience of others to warn him from the fatal cup.
- b. The man who has always avoided dangerous pleasure is wise if he refrain from experiencing their evils.
- c. Memory is the handmaiden of Experience. It is at life's close that we look back upon the experiences that have guided or warned us, and either lifted us above evil and kept our lives useful and true, or been unheeded in life's struggle, and powerless to save us from vain regrets at its close.

III.—Conclusion.

If we must pay dearly for our tuition in the school of experience, let us carefully profit by the teachings thus gained, and guide our lives so that, when we garner up our own experiences in the storehouse of memory, we may find there no wasted lessons and no fruitless teachings.

EVIL COMMUNICATIONS CORRUPT GOOD
MANNERS.

I. Better to live in solitude than to associate with those whose example or influence can have no elevating or refining influence,

can offer no improvement for mind or morals, no opportunity for intellectual intercourse, no valuable experience or no pious warning.

II. Good society may be defined as the society of those who, by birth and education, have become possessed of refinement and intellectual development, and who are also the possessors of moral and religious worth.

III. Scripture warns us in many places against evil company, as :

- a. A snare to the soul.
- b. A pitfall for the unwary.
- c. An example of Satan's influence.

IV. It is not only the wealthy who may be classed as really good society.

- a. Refined people may be mere fashionable idlers.
- b. Men of education and wealth often lead immoral and debasing lives.
- c. Wealth is often in itself a temptation to wrong-doing.

V. Young people, above all, should carefully select the society only of the pure and good, as well as the intellectual and educated. Avoid evil communications as you would a bed of snakes.

LIFE IS SHORT.

I.—Introduction.

Looking back upon the past ages of the world, and the generations after generations of the human race that have passed away, the brevity of human existence and the insignificance of individual influence become apparent. True, there are instances of men whose names and actions are still quoted for their power and influence in their lives, but to each one of these are millions who lived and died, forgotten centuries ago, or whose name now lives only upon a crumbling tombstone.

II.—Treatise.

Life after life has passed and faded. Each one filled for a time its niche in the world, performed its portion of labour, felt its share of pain and pleasure, and then passed away to the grave that waits for all.

While Nature smiled unchanged through centuries, the sun shone, the rain fell, the trees waved in graceful beauty, man came and passed away like a cloud over the heavens, forgotten as the vapour is forgotten when the sun absorbs it in its glorious rays. While we live Nature will smile; when we die the sunlight still

will fall upon our graves, and the great works of Creation take no note of our loss. For us the world still offers the attractions she presented to our ancestors, and when our names are forgotten the same pleasures will await coming generations.

Only a short time, and the end will come to us, as it has come to our predecessors. Only a little while, and the throbbing heart will be still, the busy brain will cease to plan, and the active hand will lie passive. Only a short span of pain and pleasure, and the coffin lid will close above us, the last solemn prayer be said, the tears be dried that fell from the mourner's eyes, and our names heard no more, even in the household prayer.

Time will not stop for us. The gap our loss made for a brief time will be filled, and song and laughter fall from the lips we were wont to caress. Joy will take the place of mourning, and we shall be forgotten.

III.—Conclusion.

That this life, thus brief, thus unimportant, is yet a preparation for a higher and more enduring existence in a home where death does not come, where mourning is never heard, where the perfect existence denied here is promised to those who earn it in this brief sojourn on earth. It is but a brief time we have in which to gain this blissful eternity, and none should be wasted in rioting or evil.

Compare life to :

- a. A school in which to learn the lessons that fit the soul for eternity.
- b. A journey in which we travel to a haven of everlasting peace and joy.
- c. A trial where conscience is our judge, and where no perjury can save the guilty from punishment.

It should be kept always in mind, not as a terror, but as a wise kindness of our Heavenly Father, that we cannot know the day nor the hour when our brief career will close, and the gates of eternity be opened for us. We shall die and be forgotten here, but each word and act of our short sojourn will influence the future life for which we are preparing.

Give Scripture quotations that speak of the short span of life allowed us, comparing man to :

- a. Grass.
- b. Flowers of the field, &c.

Also such quotations as speak of death coming suddenly, as :

- a. A thief in the night.
- b. A bridegroom, &c.

Let the brief life, then, be passed in useful deeds and good influence, that we may live a little while as a beloved memory, and earn the kingdom of heaven for life everlasting.

FAULT-FINDING.

I.—Introduction.

To live in a home or amongst friends with whom no fault could be found, would be a foretaste of heaven that is not granted amongst mortals. Everybody has faults, every stage of existence has its imperfections, and every hour of life shows us some phase that could be improved or perfected.

II.—Treatise.

Granting, therefore, that there is much in this life to find fault with, it becomes a certainty that a habit of fault-finding and discontent, once contracted, will find plenty of food upon which to grow and flourish. If there is one person more to be dreaded in the social circle than another, it is the one who has a fixed habit of fault-finding—who can let no imperfection escape his comment, who seeks for defects to show his powers of discrimination, and who, at home or abroad, passes life in a continual grumbling. The best safeguards against this habit are :

- a. The exercise of Christian charity.
- b. A cheerful disposition.
- c. Trying to place ourselves in the same position as those we blame.
- d. Making kindly allowances for temptation, want of time, or other causes that may lead to sin or carelessness.
- e. Doing unto others as we would others should do to us.

III.—Conclusion.

That the habit of finding fault is one easily acquired, but very hard to shake off.

That it makes the fault-finder dreaded and feared, a disagreeable companion, and a wearisome friend.

That the exercise of forbearance and love will make the rough places smooth, and give us rose-coloured spectacles to hide the faults of others.

That we had better look at home, and correct all our own faults, before we constitute ourselves the judges of the defects of others.

That fault-finding develops no good in our own hearts, but rather encourages vanity and conceit; it pains and grieves others, it makes home disagreeable, the social circle constrained, and excites only the worst passions in those we blame.

Avoid, therefore, the beginning of a habit that becomes, only too soon, completely our master, and try to be blind to evils that cannot be remedied.

THE DOCTOR'S FRIENDS.

I.—Intemperance in Eating or Drinking, which

- a.* Causes illness.
- b.* Causes insanity.
- c.* Causes death.

II.—Hurrying to get Rich, which

- a.* Causes over-exertion.
- b.* Causes brain disease.
- c.* Causes physical and mental exhaustion.

III.—Fretfulness, which

- a.* Causes hysteria.
- b.* Causes despondency.
- c.* Causes nervousness and headache.

IV.—Improper Exposure to Heat, which

- a.* Causes sunstroke.
- b.* Causes brain fever.
- c.* Causes disease in many forms.

V.—Improper exposure to Cold, which

- a.* Causes consumption.
- b.* Causes colds and other diseases.
- c.* Causes prostration of strength.

VI.—Improper use of Drugs, which

- a.* Impairs their usefulness when they are needed.
- b.* Often results in death.

VII.—Late Hours.

VIII.—Evening Dresses, exposing the Arms and Neck.

- a.* Causing pneumonia.
- b.* Causing neuralgia and other diseases.

IX.—Late Suppers.

- a.* Causing dyspepsia.
- b.* Causing intemperance.

X.—Fast Driving.

- a.* Causing broken limbs.

XI.—*Excess* of Amusement in any form.

XII.—Conclusion.

The doctor has his friends amongst rich and poor—friends that swell his bills, cause him to be in constant demand, and keep him constantly busy. They are so numerous that merely a list of them would fill a volume, and so powerful that they have endured for ages, and will probably exist while the world lasts. Every household can show the doctor's friend in some room; every individual must own that in some habit they are laying the foundation for the doctor's visits.

Could we each banish from our homes and our lives the habits that lead eventually to broken health or positive disease, the doctors might tear their hair in idleness, or, taking down their signs, find some other field of usefulness than striving to remedy the evils men in nine cases out of ten bring upon themselves by the indulgence of pernicious habits.

CHANGE.

I.—Introduction.

Nothing in this life remains unchanged. To improve or to decay is the unalterable law of Nature.

II.—Treatise.

Examples of change meet us on every side.

- a. The babbling brook, whose waters flow on to the larger stream, never returning, but always renewed. Dancing in summer, in winter locked fast in sheets of ice.
- b. The wind, rising and falling, now a whispering breeze, now a hurricane destroying all it touches, now freezing in wintry blasts, now cooling in summer's heat.
- c. The trees that bud in spring, in summer are covered with green foliage, in autumn gorgeous in brilliant colours, and in winter bare and leafless or wrapped in mantles of snow.
- d. The flowers, that bloom but to wither and fall.
- e. The sea, that rises and falls, now calm as a mirror, now raging with fierce, destructive storms.
- f. The land, that is calm and smiling, rent by earthquakes, desolated by storms, fruitful or barren, peaceful or grand, changing with every season and every hour.
- g. The days, that rise fair or cloudy, now bathed in sunshine, now drenched by storms, changing with every hour till darkness envelops all Nature.

h. Give other instances.

1. Blossoms and fruit.
2. The growing corn.
3. Moonlight and darkness, &c.

III.—Conclusion.

From this universal law of change man is not exempt; from birth to death, from infancy to old age, the law of change is imperative. Every hour sees some change of feeling, some new thought developed, some old idea eradicated; either improvement or debasement is a law that cannot be evaded. We cannot stand still. Onward and upward, or backward and downward, the course must be—no power can check the progress one way or the other. Life leads to death, but not more surely than change leads to a higher existence, or to an ending of misery and shame.



PAY AS YOU GO.

I.—Introduction.

John Randolph once declared that the philosopher's stone consisted of the words: "Pay as you go."

II.—Treatise.

The man who will keep the maxim in mind, and heed it ever in life's transactions, will have one source of wealth always at his command.

He will fear no dun, for he will owe no one.

He need never dodge into by-streets, or run up blind-alleys, to avoid meeting angry creditors. His butcher and baker will bring him no half-yearly bills swollen in items and amounts far beyond his highest calculations.

In the household the maxim will be golden, as in business.

The train of evils that debt occasions can never be fully estimated or described. It leads to discontent and poverty, and only too often to positive dishonesty, while it is of unequalled power in producing restless nights and miserable days.

III.—Conclusion.

The man who is seeking happiness and wealth will do well to carry in his heart, and practise in his life, John Randolph's maxim: "Pay as you go."

STEPPING-STONES.

I.—Introduction.

To cross the shallow brook that runs through the meadow, the careful farmer puts stepping-stones, that the traveller may gain the other side dry-shod. So through life every advance or progress needs stepping-stones.

II.—Treatise.

1. The mother provides stepping-stones for the babe.
 - a. The helping hand to walk.
 - b. The gentle instruction to talk.
2. The teacher provides stepping-stones for the child.
 - a. The alphabet to the reader.
 - b. The simple arithmetic for the mathematician.
 - c. Pot-hooks and hangers for the writer.
 - d. Chart and map for the future traveller.
3. Leaving school-life becomes for the traveller to the other world a series of stepping-stones to honour and fame, or to the loss of both.
 - a. The humble clerkship may prove the stepping-stone for a future merchant prince.
 - b. The year before the mast may prove the stepping-stone for the great explorer.
 - c. The short advice to a friend may be a stepping-stone for a future orator.
 - d. Every little event of life may prove in some degree the stepping-stone to future greatness or honour.

But beware upon what stones the feet are placed in the journey across the stream of life. Beware lest the

- a. Tiny theft prove the stepping-stone to burglary or forgery.
- b. The social game of cards prove the stepping-stone to gambling.
- c. The friendly glass the stepping-stone to drunkenness.
- d. Debt the stepping-stone to theft.
- e. Envy the stepping-stone to debt.

III.—Conclusion.

That life's path is full of stepping-stones—some leading to honour, some to fame, some to usefulness, some to wealth, some to happiness, and some to life everlasting. In other paths some

lead to theft, some to misery, some to drunkenness, some to wretchedness in this life, a death of sin and shame, and a hopeless fear beyond the grave. Guide the feet well, then, that they step not upon the unsafe stones that will sink them in a gulf of misery, but touch those that are firmly planted in virtue, and will lead to safe and peaceful havens.

THE BOY IS FATHER TO THE MAN.

I.—Introduction.

Boyhood is a time of preparation for the career of manhood, and will inevitably influence the more important period of life.

II.—Treatise.

- a. Education is to fit the boy to take his place in the arena of life as the scholar or professional man, but if the opportunities are neglected, we find an ignoramus in the place of the student.
- b. The workingman must serve apprentice to his trade in boyhood, and train his fingers, his brain, his eyes, and his muscles, for his future means of livelihood. Just as he profits by his instructions, will he prove a master-hand, or always an underling.
- c. The business man must learn in boyhood something of the duties of his career. Arithmetic to aid him in book-keeping, writing for his correspondence, &c.
- d. The captain of a fine vessel will have entered the ship as a cabin-boy, to learn navigation and the duties of a sailor.
- e. The military officer studies his tactics as a boy-cadet.
- f. The farmer learns as a boy to plough, to plant, to reap, and other agricultural duties.
- g. Each pursuit in life needs training before the mind or body is fit for it, and the most successful in manhood are those who, in boyhood, were instructed in the duties of their future career.

III.—Conclusion.

That boyhood is the school for manhood ; and just in proportion to the habits then formed, the instruction then received will be the usefulness of the man's life. As it is a school for useful knowledge, so it is also a school for the formation of bad habits.

The boy who is studious, industrious, and well-behaved, is training for a useful man, just as surely as the boy who lives in idleness, pitches pennies, smokes, swears, and sips in a tavern, is preparing for the life of a drunken vagabond.

"As the twig is bent, the tree is inclined," and it should enter well into the calculations of boys that they are soon to be men, and are laying the foundation for manhood while they are yet boys.



THE WEIGHT OF WORDS.

I.—Introduction.

It is too much the habit, even amongst good people, to speak lightly even upon serious subjects, unheeding the fact that words lightly spoken are not always heard in a corresponding spirit, and may be repeated in deeper meaning than was ever intended by the speaker.

II.—Treatise.

1. Words of censure, lightly spoken, may sink with heavy force upon a heart that is trying, through bitter suffering, to remedy the ill condemned.
2. Words of praise, lightly spoken, may encourage a vanity it were kinder to help to eradicate.
3. Words of reproach, lightly spoken, may wound a sensitive heart sorely.
4. Words of fault-finding, lightly spoken, may discourage patient effort, and lead to despair.
5. Words of satire, lightly spoken, may give a young mind a bias towards light thought that may influence a lifetime.
6. Words lightly spoken upon religious subjects, or ridiculing morality, are the most dangerous of all. They are poisonous seeds that may bring forth deadly fruit. They are thrown from the lips in a frothy jest, and their poison may settle upon ~~what~~ ever they touch.

III.—Conclusion.

Light words are dangerous weapons, and should be wielded carefully and judiciously. Wit will become wisdom in the mouth of him who carefully and truly estimates the weight of words, and who uses none he would recall later.

Weigh them well—the little messengers that are so powerful for good or evil. Try them in the balance of kindness, truth, and charity before you send them forth upon their errands. They may leave you lightly, laden with smiles, and return to you heavily loaded with self-reproach and pain. Drop them carefully as you would seed for harvest, and let none fall that will grow to rank weeds.



OLD CLOTHES.

I.—Introduction.

There is a certain amount of good-natured contempt in the minds of all men towards old clothes; but consider likewise their beauty and usefulness.

II.—Treatise.

You are about to go abroad for a day of relaxation after weeks of labour. Do you don your new clothes, and spend a day of agony lest they be spoiled or spotted. As you are sensible, no! You put on your old clothes, and fish, shoot, ramble, botanize in comfort.

Old clothes and comfort are synonymous terms. For the long walk, old boots; for the picnic, old coat and hat; for rest and relaxation, old clothes for ever.

1. Compare old clothes to old friends.
2. Compare them to old books.

What fits your arms and feet, and seems part of yourself—the new suit, the new boots, or that easy-going, comfortable old suit and shabby boots it grieves your heart to relinquish?

III.—Conclusion.

That new clothes are a severe portion of the discipline of life, *exacted by society* and fashion, but dispensable in the luxuries of *the country ramble* or day of leisure. That as we value old,

long-tried friends above new ones, so we value our old clothes more than miracles of modern finery when the gloss of newness is still upon it. That as we love an old book, whose contents we know by heart, so we value the old clothes that have shapen and settled themselves to our figures till they seem as part of ourselves, and embody our idea of entire comfort.

THE END.





